

TERMS.  
Two Dollars per annum, always payable IN  
ADVANCE.  
An advertisement making one square, or a  
space of equal length and breadth, will be inserted  
one month for \$1. One less than a square, 75 cts.  
All letters and communications must be post-  
paid. The rule is imperative, in order to shield us  
from the frequent impositions of our enemies—  
those, therefore, who wish their letters to be taken  
care of by the Post Office by us, will be careful to pay  
their postage.

REFUGEE OF OPPRESSION.

A DISTURBANCE.

Last Sunday week, notice was given in  
our churches, that the travelling declaimer  
would make an effort to enlighten the people  
of this place, upon the subject of Slavery,  
on Thursday evening following. A spirit of  
opposition was soon manifested; and as the  
time of the performance approached, it in-  
creased like a rolling snow-ball. Some of  
our citizens who were wholly opposed to the  
sermons of the Abolitionists, had a  
curiosity to hear the wandering teacher;  
while others, who regarded his lectures as  
tending to night but mischief, urged the  
necessity of driving him out of the place  
unhindered. Admittance to each and all the  
church was refused him; but after considerable  
trouble, access to the Court-house  
was obtained, and the doors opened at 7 in  
the evening. The exercises were com-  
menced by a prayer from Mr. Murray. We  
were not in season to hear it; but were  
informed his address to the Throne of Grace  
was exceedingly out and bungling.

The second lesson was then entered upon  
—the stereotyped harangue in behalf of  
the suffering sons of Africa. He had just  
started upon it when we entered. In  
the midst of a stand-still in a few seconds.  
When silence was restored, he resumed the  
harangue of his lecture, but it was again  
cut short by the renovated tumult. Judge  
of the state of the audience upon the  
state of things and the signs of the times,  
it was concluded to give up the effort; and  
the meeting was adjourned till the next day,  
at 3 o'clock, P. M.

In the latter part of the performance, some  
half dozen snow-balls were thrown—one of  
which took effect upon a pane of glass, a few  
feet from Mr. Murray's head.

The state of parties in the house was es-  
timated as follows:—one in fifty favorable  
to Mr. M. and his doctrines—about one fourth,  
who were opposed in feeling to the anti-slavery  
cause, but who wished to hear the  
lecturer's story—another fourth who took a  
neutral and active part in the disturbance—  
and the balance, "lookers on in Venice,"  
who, without participating in the racket,  
were right glad to see it kept up.—Wood-  
stock Liberator.

Upon the foregoing scurrilous article, the  
editor of the Middlebury Free Press makes the follow-  
ing remarks:

The last Woodstock Courier contains an  
account of a disgraceful and riotous pro-  
ceeding which took place in that village a  
short time since, on the occasion of a lec-  
ture on the subject of Slavery and Imme-  
diate Emancipation, by Mr. Murray, the  
Agent of the Vermont Anti-Slavery Society.  
The relation of the matter, as given by its  
unbiased and profligate abetter, the editor  
of the Courier, is so much to the shame of  
its authors that we copy it as given by the  
editor above mentioned.

We are not about to speak of these pro-  
ceedings in the language which their base-  
ness and lawlessness merit, for such lan-  
guage is not necessary among the freemen  
of Vermont to arouse their indignation at  
the character of conduct so devoid of every  
thing which can afford any thing by way of  
patriotism or excuse. All that we have to  
say is, that if individuals in this state and  
under our present government cannot be  
permitted peacefully and decorously to dis-  
cuss subjects of great public interest and  
concernment, without the interference of a  
mob, and without danger of personal injury  
from the attacks of those who are ruffians in  
spirit if not in appearance, the time will  
soon come when an appeal to the intelligence  
and virtue of the State will become neces-  
sary to preserve the plainest principles of  
freedom. We know the acknowledged rights of  
freemen. We know that nothing except man-  
suetude without a resort to mob law—rioting  
and outrage to suppress it. If the  
opponents of the Anti-Slavery Society wish to  
bring down upon their heads, the just and  
united indignation of the community of Ver-  
mont, let them go on in the course they have  
already commenced, of attempting to silence  
investigation by dint of noise, bricks and  
clubbing. High-minded and intelligent free-  
men, whether they be Abolitionists or Anti-  
Abolitionists, will have but one sentiment  
with regard to the freedom of opinion and  
discussion, and the ruffian resort of coward-  
ice and ignorance, to violence, to prevent  
the spread of truth by fair and legitimate  
means. We feel pride in saying that we  
know not of a single instance, where anti-  
slavery papers have not taken a decided  
and firm stand on the side of free discussion  
and against the prevalence of riots and the  
application of gag laws.

The editor of the Courier says that "slaves  
are recognized as property" by the constitu-  
tion of the United States. This we pro-  
nounce untrue. The word slave is not found  
in that instrument. The only expression  
which can be tortured into the support of so  
false an outrage upon the Declaration of In-  
dependence, is the expression, "held to ser-  
vice." This, however, by no means sanc-  
tions the doctrine of holding man as property.

The editor of the Courier says that ex-  
Governor Crafts is not an abolitionist, and  
that he was elected Vice President of the  
Vermont Anti-Slavery Society, without his  
knowledge or consent. One fact will be a  
sufficient answer to these statements, and  
that is, that Gov. Crafts is a member, and we



# THE LIBERATOR.

VOL. V.] OUR COUNTRY IS THE WORLD—OUR COUNTRYMEN ARE ALL MANKIND. [NO. 7.  
BOSTON, MASSACHUSETTS.] [SATURDAY, FEBRUARY 14, 1835.]

believe, President of an Anti-Slavery Society,  
auxiliary to the State Society, in Crafts-  
bury!

The editor of the Courier enquires whether  
it is not the duty of the friends of good  
order and constitutional rights to exert their  
influence to check and restrain the mania,  
(anti-slavery movements.) The friends of  
'good order' and 'constitutional rights' must  
be particularly flattered by a call upon them  
to suppress the 'mania,' from the convicted  
abettor if not instigator of mobs and riots!  
And how does the editor of the Courier pro-  
pose to 'check and restrain this mania?' By  
a resort to violence like that attempted  
by the friends of 'good order and constitu-  
tional rights' at Woodstock? Or by meet-  
ing and refuting the arguments and facts of  
the abolitionists? If the latter, we cheer  
them on to the work. If by the former, we  
caution them to beware of the spirit of Ethan  
Allen. The enquiry with such opponents of  
the Anti-Slavery Society as the Courier  
editor, seems to be rather how Abolitionists  
can be put down, right or wrong, than are  
their principles correct, their arguments fal-  
lacious, and their facts unfounded? We  
congratulate them on the honor of their en-  
deavor against investigation and discussion!

SLAVERY.

THE GENEROUS QUAKER.

TRANSLATED FROM THE FRENCH.

Walter Millin was one of those respecta-  
ble characters celebrated for their candor,  
knowledge and affability, who are an honor  
to their age and country. He was a mem-  
ber of the Society of Friends.—Not long  
since, several friends had proposed to em-  
ancipate their slaves; that excellent resolu-  
tion was promulgated and recommended in  
several assemblies. Already a member of  
that Society, and an inhabitant of the town  
of Finsbury, on the island of Nassau, as fa-  
mous for his medical knowledge as for his  
Christian virtues, Walter Millin, after free-  
ing all his slaves, in his will, generously  
provided for them. He did not hesitate to  
follow an example so congenial to his soul.

He received from his father, thirty-seven  
slaves, young and old. On the day appointed  
for their emancipation, he called them to  
his study, separately, and held the following  
conversation with one of them:  
"Well, friend James, how old art thou?"  
"I am twenty-nine years and six months."  
"What twenty-nine years and six months?"  
"Thou shouldst have been free, as thy white  
brothers are, at twenty-one. Religion and  
humanity enjoin it, and justice tells me to  
pay thee for eight years' labor. As thou art  
young and vigorous, and must labor for thy  
support, it is my intention to give thee an  
obligation for the sum of one hundred dol-  
lars, with interest yearly. Hearken to me,  
James—Thou art as free as I am; this is  
the beginning of thy fortune; thou hast no  
longer any master but God and the laws.  
Go into the other room, where thou wilt find  
my wife, thy old mistress, and William Rob-  
erts, occupied in writing thy manumission.  
When I have signed and witnessed it, thou  
wilt go and have it recorded in our Society's  
books. May God bless thee, James; be pru-  
dent and industrious. In all thy misfortunes  
and troubles, thou wilt ever find a friend in  
thy old master, Walter Millin."

James, surprised at a scene so unexpected  
and affecting, burst into tears, as if threaten-  
ed with some dreadful evil. The sudden ef-  
fect of gratitude and astonishment, combin-  
ed with various other sentiments, swelled the  
heart of poor James. He wept like a child.  
As soon as he was sufficiently collected—  
"Ah! my master," said he, "what shall I do  
with my liberty? I was born under thy  
roof; I have always enjoyed the comforts of  
life; we have worked together in the field,  
and I know that I labored as much for my-  
self as for thee. I was nourished with the  
same food as thyself; and always ready to  
meet thee.—We have Saturdays to work for  
ourselves; and we want for nothing. When  
we are sick, our good, kind mistress always  
comes to our bedside, saying—"Well, my  
good lad, what is the matter with thee?"  
Do not be discouraged; the Doctor will  
soon be here; have patience; it is the best  
remedy; I will take care of thee." Ah!  
when I am a free man, what shall I do, and  
where shall I go?"

"Like white men, thou wilt labor for those  
who will give thee the highest wages. In a  
few years, thou wilt be able to purchase a  
small farm; then thou canst marry a prudent,  
industrious woman, and bring up thy chil-  
dren in the fear of God, and the love of la-  
bor; and after enjoying a free and tranquil  
life, thou wilt die in peace. This day thou  
must absolutely have thy freedom. I have  
long since determined that thou shouldst have  
it. May the Creator of all men put a period  
to the traffic of human flesh. May that al-  
mighty Being inspire every American with  
a desire to follow our example. We, who  
regard our liberty as the first of Heaven's  
blessings, shall we refuse it to the humble  
slave, who labors for our support?"  
"Ah! my master, how good thou art. That  
is the reason I do not wish to leave thee. I  
never was a slave;—you always speak to me  
as you do to white men; I never want for  
any thing in sickness or in health; I never  
work more than my neighbors, who are  
white men who have borrowed money of me.  
And my dear, good mistress, never com-  
mands me, but when she wanted any thing  
done, she would say, "James, I wish thou  
wouldst do thus and so." How can I leave  
thee? Give me, yearly, the wages of a free  
man or a slave, since I can never be happy  
but with thee."

"After thy manumission has been sub-  
mitted to the necessary forms," said the master,  
"I will hire thee by the year; but at least  
spend a week in celebrating thy freedom."

This is a grand epoch in thy life, spend that  
week as thou wilt!

"No, master, it is now seed time; I will  
take my congee when planting is over. This  
day only will I spend as a holiday in the  
black family.—If, my dear master, I must  
accept my liberty, the first act of a freeman  
shall be to take thy hand and press it to  
my heart, where the gratitude and attach-  
ment of James will never end till this heart  
shall cease to beat."

Is it in the power of man to offer a more  
acceptable incense to a merciful God?  
This same Walter Millin sold, at Lewistown,  
a slave with whom he was much dissatisfied.  
The misconduct of that slave obliged his  
new master to dispose of him to a second  
purchaser, who, equally weary of such an  
abandoned wretch, sent him to—where  
severe punishment rendered him more toler-  
able. Upon the recollection of the good-  
ness and humanity of his first master, he  
caused a letter to be written to him, which  
contained a most affecting account of his  
sufferings and repentance. Such was the  
effect upon the heart of Walter Millin, un-  
derstanding himself as the first cause of his suf-  
ferings, that he embarked for that island,  
re-purchased his old negro, brought him to  
Philadelphia, and gave him his liberty.

Can the sublimity of humanity, and the  
perfection of virtue, be more extensive? Is  
there a man in Europe who would cross the  
ocean, and sacrifice one hundred guineas, to  
redeem a brother? Thus did this venerated  
Friend. Throughout the continent, he was  
justly celebrated for a wise, just, humane,  
hospitable, and enlightened character.

SANS SOUCI.

LANE SEMINARY.

This theological institution, of which Dr.  
Beecher is President—the great fountain-  
head of orthodoxy in the Western valley, is  
now laboring under the infirmities of a vi-  
olent convulsion. From sixty to eighty of the  
students, preparing for the ministry, 'have  
fled,' as Josephus would express it, 'as men  
do from a sinking ship.' Fifty-five of these,  
who received an honorable dismissal, have  
presented the public with a 'statement of the  
reasons which have induced them to dis-  
solve their connection with the institution.'

We have perused this 'statement' with an  
admiration which grew deeper and stronger  
at every successive paragraph. It was framed  
by a strong hand, and expresses the senti-  
ments and vindicates the invaded rights of  
high and noble minded men.

The facts of the case, as we have been  
able to learn them from document after docu-  
ment which has been published by 'the  
faculty'—the trustees and the students,  
appear to be these: The president and pro-  
fessors of the Seminary delivered lecture after  
lecture before the students, and the citizens  
of Cincinnati, in favor of the Coloniza-  
tion Society. A large number of the  
students were from Kentucky and other  
slaveholding states; many of them were  
either slaveholders or heirs to a slave inheri-  
tance. It was a subject in which they felt  
a deep interest; they took it up and discus-  
sed it nine evenings; almost all became Abolitionists—the slaveholders emancipated their  
slaves; a Lyceum, a Library, Sabbath and  
evening schools were established among the  
free blacks of the city and vicinity, and to  
them the students devoted, in turn, their  
leisure hours; and an anti-slavery society  
was formed. The faculty and trustees be-  
came alarmed, and 'gag laws' were im-  
mediately passed prohibiting all discussion  
among the students, except on those sub-  
jects directly connected with their studies,  
without the permission of the 'board.' These  
laws went so far as to interdict all conver-  
sation upon such topics at their meals, and re-  
quired the immediate abandonment of their  
society. These despotic laws have shaken  
Lane Seminary to its centre. A large part  
of her free and noblest members have for-  
saken her as an unnatural mother; but few  
have entered at the commencement of the  
present term; and we opine that the more  
liberal spirit shall sway the councils of  
that institution for the future, it will be  
long be shaken like the triple walls of Jeru-  
salem, to the ground, 'one stone not being  
left upon another.'—Independent Messenger.

COGENT APPEAL.

And now, my friends, I have placed be-  
fore you the principles and designs of the  
Anti-Slavery Society. I leave it for you to  
decide what your duty is to the slave, or  
whether you have any duty to discharge to  
him. For myself, I feel impelled, by all  
there is of humanity and religion within me,  
to engage in this cause. I know that I do  
with the disapprobation of friends whom I  
love and respect; but my conscience will  
not let me do otherwise. I must go with  
the abolitionists. I must go and take my  
stand with them, between the oppressor and  
the oppressed, and with one hand stretched  
out to the oppressor, we will say, *repent*; and  
with the other stretched out to the oppres-  
sed, we will say, *avenge not yourselves*.  
This is our ground, and no power on earth  
will ever be able to drive us from it; for we  
stand upon the great principles of Christian-  
ity. We have on either side the pillars of  
truth and justice. We have with us our bi-  
ble and our God. And think you we can  
ever abandon such ground as this? We  
have beheld the tears of the oppressed, who  
have no comfort. We have undertaken to  
plead their cause, and we mean to plead it,  
so long as we have a voice to lift up in  
their behalf. At the north and at the south,  
we mean to plead their cause. Wherever  
the spirit of slaveholding exists, we shall  
preach repentance. Say not that we are  
wanting in courage, because we do not go  
to the south. We are there already, and  
we shall soon be there in great numbers.  
We shall go there, and say unto slaves,

Gley your masters; and unto masters, Give  
unto your slaves that which is just and equal.

We wish not insurrection. We are men of  
peace. We have thrown away entirely and  
forever the sword of man, and have taken in  
its place the sword of the Spirit, which is  
the word of God. If the enemies of truth  
shall sometimes be stirred up to anger, we  
shall not be in fault. They will soon learn  
that we tell them the truth, not because we  
are their enemies, but because we are their  
friends—not because we are wild fanatics,  
but because we are honest Christians—not  
because we have not studied the subject,  
but because we have studied it—not because  
we are reckless of consequences, but because  
we confide in the principles of God's govern-  
ment more than in the bare assertions of  
man. The discussion of this subject will  
doubtless make noise, but better have the  
noise of argument than the slumber of guilt.  
We are sleeping upon a volcano. Let  
truth therefore go abroad, and awake the na-  
tion before it shall be too late. The nation  
is beginning to awake. The wheels of a  
mighty moral revolution are beginning to  
roll, and they will roll on—for the hand of  
the great Friend of the oppressed is moving  
them.

Reader! why are you not such an abolition-  
ist?—Rev. Mr. Dickinson's Sermon.

SLAVES IN ROME.

Slaves in Rome, occupied every conceiv-  
able station, from the delegate superintend-  
ing and enjoying the rich man's villa, to the  
meanest office of menial labor or obsequious  
vice; from the foster mother of the rich man's  
child to the lowest degradation, to which  
woman can be reduced. The public slaves  
handled the car in the galleys, or labored  
on the public works.—Some were hectors;  
some were jailors. Executioners were  
slaves; slaves were watchmen, watermen  
and scavengers. Slaves regulated the rich  
palace in the city; and slaves performed all  
drudgery of the farm. Nor was it unusual  
to teach slaves the arts. Virgil made one  
of his poet, and Horace himself was the  
son of an emancipated slave. The Merry An-  
drew was a slave. The physician, the sur-  
geon, were often slaves. So too the pre-  
ceptor and the pedagogue; the reader and  
the stage player; the clerk and the amanu-  
ensis; the buffoon and the mummer; the  
architect and the smith; the weaver and  
the shoemaker; the undertaker and the  
bearer of the bier; the pantomime and the  
singer; the rope dancer and the wrestler,  
all were bondmen. The armiger or squire  
was a slave. You cannot name an occupa-  
tion connected with agriculture, manufactur-  
ing, industry or public amusements, but it  
was a patrimony of slaves. Slaves engaged  
in commerce; slaves were wholesale mer-  
chants; slaves were retailers; slaves shaved  
noses; and the managers of banks were  
slaves.

SLAVERY SANCTIONED BY THE AMERICAN JUDICIARY.

[From the Pennsylvania Inquirer.]

For the information of those persons who  
think they have a right to interfere between  
a master and a slave, the writer annexes the  
following trial.—It will show them that  
heavy damages follow such lawless proceed-  
ings—and that it is highly dangerous to in-  
terfere between master and slave:

(Reported for the Pennsylvania.)

IMPORTANT TRIAL.

Caleb Johnson vs. Isachar Kinderdine et alias

—District Court of the United States.

Present Judges Baldwin and Hopkinson.

The attention of the District Court of the  
United States, has recently been engaged in  
the trial of a suit growing out of the ap-  
prehension of a runaway slave, by his own-  
er. The substance of the evidence, detail-  
ed by the witnesses, is as follows:  
In the year 1822, a party of four citizens  
of New-Jersey, came into the State of Pen-  
sylvania and took from the service of the  
person with whom he was then living, a  
black slave, named Jack, whom they al-  
leged had absconded from one of the party  
some time previously, and after manumitting  
him, placed him in a den, with the sup-  
posed intention of 'running' him from the  
bonds of this Commonwealth. On their  
way from the house, they were assaulted by  
a multitude, headed by Mr. Isachar Kinder-  
dine (the individual with whom the slave was  
living at the time,) and having been serious-  
ly injured from missiles thrown by this mob,  
the party in the wagon were compelled to  
stop, in consequence of a blow received  
on the head, by Caleb Johnson, the master  
of the negro—the slave taken from their  
possession—the gentlemen who had come  
merely to reclaim their property, were ta-  
ken into custody, and the plaintiff in this  
suit committed to the jail, at Norristown,  
in answer to the charge of felony, before the  
proper court jury. His trial took place  
accordingly, and he was honorably acquitted.

On these grounds, Johnson has brought  
an action of damages against Isachar  
Kinderdine et alias, who participated in the  
violation, before stated to have been done to  
his person. The claimant prosecutes this  
cause under an act of Congress, passed to  
assist masters in the recovery of their runa-  
way slaves, and demands as a recompense  
to himself, damages in the sum of \$10,000.  
The charge of Justice Baldwin was elo-  
quent and conclusive, and afforded a striking  
commentary on the recklessness of those  
who assert that the North is interfering  
with the peculiar property of the South; he  
expressly informed the jury, that a master  
has the right of arresting his slave, without  
a warrant, and carrying him before any com-  
petent tribunal, in order to prove his prop-  
erty; that he is not required to answer the  
questions of any one, except those of the  
legal magistrates, and that parol evidence is

sufficient to show the validity of his claims  
in the absence of a bill of sale. His address  
was adverse to the defendants and should be  
spread widely, for it would have a powerful  
influence in allaying the fears of one section  
of the country on this subject.—The Jury  
gave a verdict for plaintiff, and awarded  
damages at \$4000.

SEVERITY OF LANGUAGE.—American Abolitionists are much blamed for undue severity  
of language. This charge, if we mis-  
take not, results chiefly from inadequate  
conceptions of the guilt and criminality of slav-  
ery. Impartial Christian writers at a dis-  
tance, whose personal feelings, passions and  
prejudices are in no way enlisted, seldom fail  
to express themselves in language quite as  
strong and denunciatory as any anti-slavery  
writers among ourselves. Take for exam-  
ple, the following specimen from a popular  
commentary.

DR. ADAM CLARKE on Isaiah liiii. 6.

"Let the oppressed go free. How  
can any nation pretend to fast or worship  
God at all, or do a profess that they believe  
in the existence of such a Being, while they  
carry on what is called the slave trade; and  
traffic in the souls, blood, and bodies of men!  
OYE MOST FLAGITIOUS OF KNAVES  
AND WORST OF HYPOCRITES! cast  
off at once the mask of religion, and deepen  
not your endless perdition by professing the  
faith of our Lord Jesus Christ, while ye  
CONTINUE in this traffic!"

Such was the language of the most learn-  
ed Biblical critic of his day, in all Christen-  
dom; a writer whose authority is unbounded  
in the Methodist Episcopal Church, and  
who, every Biblical scholar, of whatever de-  
nomination, deems it profitable to consult.  
Does the reader incline to set up a distinc-  
tion between slave-holding and slave-trading?  
Let him know that no distinction of this  
sort, in favor of the slaveholder, is ever  
heard of, out of the limits of these United  
States. Let him consider that the 'traffic in  
the souls, blood, and bodies of men' is as  
common in this country as on the African  
coast.—Emancipator.

ANNUAL MEETING OF THE AMERICAN COLONIZATION SOCIETY.

The meeting of the Colonization Society,  
a few evenings since, was a failure, except  
so far as the collection of the beauty and  
fashion of the city and the strangers present  
could impart success. With one or two ex-  
ceptions, the speeches delivered were of an  
inferior order—flimsy, and by no means  
eloquent. Mr. Southard occupied a few  
minutes, and imparted pleasure and informa-  
tion to the meeting. He was at the head of  
the Navy Department for 7 years, and was  
the official protector of the colony at Libe-  
ria, which gave him an opportunity of know-  
ing how the Society had acted and the fruits  
of its efforts. He spoke as he always does,  
with vigor, clearness, and effect. The Rev.  
Mr. Mason, of New York, spoke a few min-  
utes also, and described the deplorable con-  
dition of the free blacks in the narrow lanes  
of New York, crowded to suffocation. He  
did not think that any slaveholder in the  
south, worthy the name of man, would per-  
mit one-tenth of the wretchedness and suf-  
fering on his plantation which he witnessed  
in one room, 25 feet by 50, in the city of  
New York. Three others made long speech-  
es, to the great annoyance of the Society.  
When one of them concluded, the boys  
cheered him, voted alone for his resolution,  
and gave him a grand cheer when he sat  
down. Mr. Clay left the chair when the  
boys manifested such strong approbation of  
the orator, and retired.—Correspondent of the  
Penn. Inquirer.

American Union for the Relief and Improvement of the Colored Race.

It is with much pleasure we have read the annexed let-  
ter from our respected fellow citizen Arthur  
Tappan, Esq. to the Editor of the Boston  
Recorder; and it is also with pleasure,  
though of a different kind, that we find it  
severely censured by the Boston Liberator.  
Some of our readers may need to be infor-  
med more particularly what the Society is, in  
favor of which Mr. Tappan has declared his  
adhesion. We remark then, that a number  
of intelligent gentlemen of Boston and vic-  
inity, who had regarded with disapproba-  
tion the movements of the Anti-Slavery So-  
ciety, but who nevertheless were desirous to  
do all that could properly be done to meli-  
orate the condition of the colored population,  
formed themselves into a Society, on the 14th  
ult., under the title of the American Union  
for the Relief and Improvement of the Col-  
ored Race. The object of the Society, as  
declared in the second article of its Consti-  
tution, is, 'to promote, in all suitable ways,  
the intellectual and moral elevation of the col-  
ored race; and by disseminating information,  
and exerting a kind moral influence, to con-  
vince all American citizens, that the system  
of slavery in this country is wrong, and  
ought to be universally abandoned.' Sever-  
al immediate abolitionists were present, (in-  
cluding Mr. Thompson, the English emissary,  
who attempted to embarrass the proceed-  
ings,—but by the firmness of the Chairman,  
Hon. William Reed of Marblehead, they  
were promptly put down, and the Society  
was organized with great unanimity on the  
part of those whose co-operation was expect-  
ed. The only differences of opinion were  
on some of the details, of no importance to  
the general subject. We would fain hope  
that this Society will be so conducted as to  
meet the approbation of all, in every part  
of the land, who feel for the miseries of the  
colored race, and desire to alleviate their  
condition so far as the nature of the case will  
permit. It contemplates no interference  
with the rights of any portion of our fellow  
citizens. While it deprecates slavery as a

crying evil, it proposes no measures for its  
extinction, except the diffusion of informa-  
tion, and the exertion of a kind moral influ-  
ence. It does not meddle with the social  
relations of the colored race, but only with  
their intellectual and moral condition. Its  
field of exertion lies at the North, as well as  
at the South. Indeed we may say it lies  
peculiarly at the North, except so far as the  
South may lend its voluntary co-operation.  
A large proportion of the hundred and odd  
persons who united with the Society at its  
formation, are known to us personally; and  
we know them to be men of cool heads and  
benevolent hearts. They are neither vision-  
aries nor fanatics. They will do nothing  
rashly. The law of kindness will govern  
their movements, as it does their motives.  
Is not such a Society worthy of general ap-  
probation? If colored people are to consti-  
tute a part of our permanent population, is  
it not desirable that their minds should be  
enlightened, and their morals purified? If  
they are to be removed to the land of their  
fathers, is not the same thing equally desir-  
able, both for their own sake, and that of the  
millions of benighted men with whom they  
will there come in contact? This Society  
is not adverse to colonization. Neither is it  
official, in favor of colonization. Leaving  
other Societies to the favor or disfavor of the  
community according to their merits, it seeks  
to mark out a common ground where all who  
wish well to the colored race may meet in  
harmony. Without committing ourselves in  
favor until we have opportunity to judge  
it by its fruits, we are free to say that to our  
minds it promises great benefits to the de-  
graded sons of Africa. In saying this, we  
wish it to be understood that our estimate of  
its value, are in no degree abated.—We  
subjoin the letter of Mr. Tappan, with the  
comments of the Liberator.—New-York J.  
of Commerce.

FOREIGN SLAVE TRADE.

ANGOLA.

'This place is also supported by the slave-  
trade; and as there are no Portuguese in-  
habitants, the traders obtain them at a lower  
price than at other towns along the coast.'

'We passed numerous villages, which ap-  
peared thickly inhabited; from one we saw  
a boat standing off shore apparently full of  
people, and when she passed close under our  
stern, we found that she was loaded heavily  
with slaves. It appeared that she belonged  
to one of the ships lying at Ambriz, where  
she was then going, having come from Ka-  
benda, a distance of 120 miles. These  
wretched beings had been exposed in an  
open boat for about ten days, writhing  
beneath a burning sun, without a particle  
of covering to protect their parched and ul-  
cerous skins from the maddening bite of the  
mosquito! We could only regret that we  
were not authorized to take them from their  
inhuman masters, and give them once more  
to their homes and liberty.'

CAPE PADRON.

'On the following morning two boats were  
sent away, for the purpose of measuring a  
base line, and to procure soundings. The  
one in which I went proceeded towards Cape  
Padron; as we came near the land, we saw  
several natives, who appeared greatly alarm-  
ed at our presence. We tried every means  
to give them confidence, but could not pre-  
vail upon them to approach, fearing we should  
seize and carry them off; a species of de-  
gradation which is frequently practised upon  
this coast both by the Portuguese and French.  
Their plan is to go on shore and mix with the  
natives, to whom they are apparently very  
generous, giving them in the first instance  
all kinds of trinkets and baubles; when they  
imagine their suspicions are removed, they  
introduce spirits, which they commence drink-  
ing, and soon persuade their intended vic-  
tims to join in their revelry. The effect upon  
their unaccustomed natures is speedily intox-  
ication, when their treacherous friends entice  
them to their boats. Returning reason finds  
the once free savage groaning in chains, with  
a mind torn by recollections of those ties of  
nature and affection, which are thus so vio-  
lently and for ever broken! Hundreds are  
in this manner annually entrapped into per-  
petual exile and slavery.'

SHARK POINT.

'In the evening, a boat was seen a short  
distance from the ship, with four black men  
in her; upon being hailed, one of the party  
said they were going to Kabinda, a distance  
of forty miles. Immediately after answering,  
they begged permission to come on board,  
when we found, by a few interrogatories, that  
she was a Portuguese boat sent by the above  
mentioned schooner for the purpose of dis-  
covering our character and intentions. It  
appeared that she was in great alarm respect-  
ing a pirate under Spanish colors, which had  
lately been committing devastations upon  
the slavers by coming up the river, when they  
had got a cargo, and robbing them of their  
slaves; a species of piracy which, according  
to report, appeared by no means uncommon  
occurrence upon this lawless coast. It  
forms a strange anomaly, that these spoilers  
should thus again be subject to the attacks  
of others so soon as they have obtained their  
prize—like the ferocious hawk, preying upon  
the smaller birds of the air—and immedi-  
ately afterwards becoming himself a mouthful  
to the lordly eagle.'—Journal of an Officer  
under Capt. Owen, on the Western Coast of  
Africa.

'FREE AND EQUAL.' The colored popu-  
lation of New-York city are about to unite  
in a petition to the State Legislature to take  
the necessary measures for such an amend-  
ment of the Constitution as will extend to  
the blacks the right of suffrage on equal  
terms with the whites. Their Memorial  
sets forth that 'by the former Constitution  
of the State, all citizens, whatever might  
be their complexion, and from whatever an-  
cestors descended, were placed upon the  
same footing. Every citizen, without dis-  
crimination, who paid taxes, and hired a  
tenement worth forty shillings a year, was en-  
titled to a vote for members of Assembly and  
Town Officers. And that though the present  
Constitution was adopted after the abolition  
of slavery, it nevertheless established  
colored men as a qualification for voting.  
Every property qualification required from a  
white voter was abolished, while that of a  
colored one was left as before.'

Anti-slavery is in its infancy, and is held  
in deep disrepute even in New-England.  
One of its most able advocates, a scholar,  
a philanthropist, a gentleman, a stranger, and  
withal a man before whom but few of our  
strongest men could stand in argument  
against the resistless force of his reason and  
eloquence, an eloquence that would serve  
as a beautiful model both for the pulpit and  
the forum—this man (Mr. Thompson) cannot  
be admitted into a single pulpit in Boston,  
[one exception], to say a word in behalf of  
over two millions of human souls, who are  
held as goods and chattels!—Boston Adver.



## COMMUNICATIONS.

## AN APPEAL TO THE FREE COLORED CITIZENS OF THE UNITED STATES.

At a meeting of the Liberator Aiding Association, held at the Belknap-street school-room, Jan. 20th, 1835, it was voted, that J. T. Hilton, the President of this Association, be, and is hereby appointed, to write an Appeal addressed to the free colored citizens of these United States, in behalf of the Liberator. It was also voted, that said Appeal be presented at our next meeting, in February, to receive the sanction of the body before publication.

## Fellow Citizens and Brethren:

In accordance with the above vote, permit us to address you in behalf of that useful periodical referred to, and which is published in this city by two distinguished abolitionists, Messrs. GARRISON and KNAPP. To speak of its general merits, it will probably seem to some of you like consuming time to no profit, but to others, it may prove instructive, and also interesting. This will, however, depend upon the sum of interest heretofore taken. An appeal in behalf of any object must, or ought necessarily to be accompanied with two essentials, truth and reason, in order that its claims upon public patronage may be clearly proved. We intend to be governed by these two principles in our endeavors to set forth the value of the object here recommended. It is a general admission, that the promotion of any cause requires, first, that its principles should be made known, prior to its advancement. It must also be admitted, that no mode is so effectual in the accomplishment of this, as that of scattering over the country publications devoted to that particular cause. We read that 'faith comes by hearing and hearing by the word of God.' Now, common sense teaches us, that if so be the minister had not the word, he could not preach from it. It was therefore found necessary, in order to promulgate the gospel, that the Bible should be disseminated throughout the land. For this purpose, societies were formed. We might ask the question in regard to the result, but we deem it wholly unnecessary, since we all know that it has had a wonderful influence upon the mind, and that that influence has been the vanishing of darkness and superstition from the mind, the softening of the heart, correcting principles, making duty plain, and exciting the whole man to action. We hold that in the like manner, must the cause of abolition be promoted. Societies must be formed for the purpose of disseminating over the face of the country, periodicals devoted to its cause; and these, like the good Book, will make converts of its readers, some of whom will become spirited preachers to others. In this way will the doctrine soon soar aloft like the proud eagle, and will spread itself like a pure atmosphere, over every town, city, and village, making wise the simple, and correcting deep-rooted errors and prejudices. But it may be asked, is the tendency of the Liberator calculated to produce this wonderful result to the cause of abolition? To which we answer, YES. How? say you; and upon what do we form this strong belief? To these questions we reply, that judging from what has already been accomplished through it, it would require but a few years to produce a total reformation throughout the whole country. And inasmuch as union is strength, your co-operation is needful in the success of this work. But, say you, will not the mob put the abolitionists down? We answer, they cannot; for the mob tried to play this game upon Christ and his Apostles; but how did they succeed? They truly scattered some, for the time being, but they soon rallied again, and became victorious. But, say you, have the abolitionists any thing of the firmness, zeal, and sincerity of the Apostles? To this question we have the boldness to say, they have. And our proof is from the fact of their having already suffered all kinds of abuse, insults, threats, life imprisonment, and mobbing, for the sake of this righteous cause; and yet they go forward unflinchingly, with renewed vigor, sacrificing time, talents, and their all, in order to achieve triumphant success. But, say you, their number is too small to accomplish their desired end. But, we reply, the mere circumstance of their being in a state of infancy, is no proof of their not amounting, so as to become a powerful body. The Scripture has taught us not to despise the days of small things. Look at England, and reflect, for a moment, at the labors of a few, resulting in the total emancipation of EIGHT HUNDRED THOUSAND souls. You must remember, that great events often spring from small causes. You might discover nothing wonderful in a fall of an apple from a tree, but upon so simple a thing as this, did Newton found his system of philosophy, which has become the wonder and admiration of the world.

Multitudes owe their conversion and enlistment to the Liberator. We therefore assert, that the Liberator is principal in the present agitation and awakening of the nation to this all-important topic, to which they were, before its existence, in a deep sleep. The Liberator has also caused the formation of numerous Anti-Slavery Societies, in almost every part of the country, and their members are daily arguing. Calculating from what its influence has done, during the last four years, we may feel safe in saying, that four more will not elapse, ere its doctrine shall have planted itself on the borders of Mexico. Are not, then, the claims of the Liberator upon us, plain and just? These are the considerations which prompt us to action, in forming ourselves into an association to give it that support, according to our ability, which its merits demand of us. Our object is not merely to obtain subscribers, but to contribute to it annually as a body. We wish to impress upon you, the importance of doing likewise. Unity of action, on our behalf, will, we think, out of three hundred thousand free colored persons, give to this paper a handsome support, for the want of which it has twice 'come within one' of sinking. Our white friends have kept it up so far, to whom we are greatly indebted; and in so doing, they have done more than their part. But, some may argue, that it will be of no consequence to them, since they cannot live to be benefited. But we would ask them, if they are commanded to live for themselves alone? Does not the Scripture tell us to 'do good to all men, as much as in us lies'? We are bound to help our neighbors, and to love them as ourselves. Our neighbors consist also of those who are daily making sacrifice for our sakes. We are bound to show them our interest and gratitude, by uniting with them in the work. This would naturally embolden them to go on. They have had but little encouragement from us, so far, and it is now high time that we awake out of sleep. It ought to be satisfactory enough to know, that though we may not, as some may say, reap the benefit of this labor, that our children and friends may and will—we say, will, because at the

present ratio of increase to our cause, we have no reason to doubt.

But what shall we say to those, whose faith is weakened by the advice of the enemy? We will point them to the days of the right hand of the Most High, when all appeared dark and dismal. Did he not speak to the people, and they passed safely through the Red Sea? Did he not raise Mordcai and his whole nation, in a day, from a state of degradation? What was that great mountain which stood before Zerubbabel, whilst the God of Jacob was with him? Did it not become a plain? Remember also the conquest of Gideon, putting to flight thirty-two thousand, with three hundred. These things were done by faith in God. Let us also endeavor to have this faith—to believe that truth must and will prevail.

God never leaves himself without some to plead his cause, and to carry on his work; and to him he always gives all that is needful to its accomplishment. Elijah, the prophet, once cried out in despair, and complained to God, saying that all the prophets had been killed, save himself alone. But what said the Lord? 'I have reserved seven thousand, who have not bowed their knee to Baal.' Yes, and there is no doubt of his having now in reserve, thousands to be enlisted in our cause, who have never bowed their knee to the slave of slavery. From these considerations, let us take courage, and unite our efforts in this holy cause; which is the cause of LIBERTY, that heavenly gift. Our present condition demands it of us. Our fathers admonish us of it from the tombs. Posterity reaches forward to receive it at our hands. Shall we deny them? God forbid. See what honors the abolitionists have achieved to themselves in Great Britain, in the emancipation of eight hundred thousand souls! Few, indeed, were they; but mighty through God to the pulling down of strong holds. At the sight of such glowing results, let us go forward in the noble work, and prize the privilege of a participation therein.

Written by order and in behalf of the Colored Liberator Aiding Association, in the city of Boston, this 24th day of Jan. A. D. 1835.

At an adjourned meeting, Feb. 2, a unanimous vote of acceptance was passed, and the President and Secretary directed to have it inserted in the Liberator, bearing their signatures.

(Signed) JOHN T. HILTON, Pres't.

JOHN B. CUTLER, Sec'y.

## TO ANTI-SLAVERY SOCIETIES.

The careful attention of the several Male and Female Anti-Slavery Societies in Massachusetts, is requested to the following communication:—

## PLAN OF CO-OPERATION BETWEEN THE AMERICAN AND THE NEW-ENGLAND ANTI-SLAVERY SOCIETIES.

The following arrangement is published especially for the benefit of the Auxiliary Anti-Slavery Societies in Massachusetts.

At a meeting of the Board of Managers of the New-England Anti-Slavery Society, held at the office of the Society, July 24, 1834, the following plan of organization and co-operation, was laid before the Board by the Rev. A. A. Phelps, Agent of the American Anti-Slavery Society, for their consideration, viz:

1. That State Societies be formed, so far as practicable, in each state, directly auxiliary to the American Anti-Slavery Society, and that county and town societies be also formed auxiliary, either directly or through the State Societies.

2. That agents of the American Anti-Slavery Society, so far as practicable, when acting in a particular state, advise and act in concert with the Executive Committee of the society in that state.

3. That the New-England Anti-Slavery Society be at liberty to solicit donations for the *Annual Labor School*, in any section of the country, but limit itself to Massachusetts in its application for the funds requisite to carry on its other operations, with the understanding and desire on the part of the Executive Committee of the American Society, that in this respect it should act as the state society of Massachusetts—local societies in the state being formed auxiliary thereto, and the funds raised for the general cause being paid into its treasury, to be expended under the direction of its board of managers in carrying on its operations, or paid over by them to the treasury of the American Society, except in cases in which said board shall authorize a direct transmission of said funds to the treasury of the Parent Institution.

Whereupon it was voted that the above plan of organization and co-operation has the cordial approbation of the Board of Managers of the New-England Anti-Slavery Society, and that they will reject to co-operate with the Executive Committee of the American Society, in carrying the plan into effect, it being understood that the plan meets with their approbation and is also adopted by them.

At a meeting of the Executive Committee of the American Anti-Slavery Society, Aug. 6, 1834, the above plan was adopted with the following amendment, which has since been agreed to by the New-England Society, viz:—Provided, That nothing in this arrangement shall prevent either societies or individuals from giving money directly to the treasury of this society at their option.

Extracted from the minutes.

E. WRIGHT, Jr.

Sec. Dom. Cor. Am. A. S. Society.

January 3, 1835.

To all who are familiar with the operations of other benevolent societies, it must be obvious, that their prosperity depends very much upon their organization, and the co-operation of their different branches. Bible, Tract, Missionary and Education Societies have each besides their centres of action, numerous state, county, town and smaller branches, all sympathizing with the main body, and contributing their money to aid its operations. A similar organization of our strength is indispensable to the ultimate triumph of our principles. This fact seems to have received but little attention from some, and has been entirely overlooked by several of the Societies which have been formed. It is believed that a little reflection upon this subject will lead all the societies in the state to make themselves auxiliary to ours without delay, and contribute to our funds.

The eleventh article of the Constitution of the Massachusetts Society is here inserted for the information of all interested.

Any Anti-Slavery Society, or any association founded on kindred principles, may become auxiliary to this Society, by contributing to its funds, and may communicate with us by letter or delegation.

It is the wish of this Society to correspond with each Anti-Slavery Society in the

state, and to receive a copy of its Constitution with a list of its Officers.

B. C. BACON,  
Sec. & Agt. Mass. A. S. Society.  
Boston, Feb. 5, 1835.

## AN INQUIRY.

Mr. GARRISON:—Can you tell me who took sides with the rioters of the present day, and pursued a course to encourage the spirit of mobocracy?—those students of Lane Seminary who were calmly exercising the privilege of free discussion; or those who passed the obnoxious law to deprive them of such privilege? O, consistency! where art thy blush?

## ONE WHO WISHES TO KNOW.

## HAS THE STAR ARISEN?

FRIEND GARRISON:—Ever since I first saw hinted in the Recorder, that some wonderful development was to be made; or, in other words, that some new scheme was to be devised, by which Slavery was to be brought to an end speedily, and the command of God obeyed, 'Thou shalt love thy neighbor as thyself,' I have been looking with intense interest to see this brilliant star arise, spoken of by the Prophet Joseph. But I can see no new star. I turn my eyes upwards—I see no star, but those which have shone before, but when I turn my eyes downwards into a dark valley, (I do not know its name, but I think it is the valley of Pride, or Selfishness, or Colonization, or all combined together,) methinks I behold something there; yet I should not think it to be a star, had I not been told that it was the star spoken of by Joseph, called the 'American Union.' It has no appearance of a star—not a ray of light; it has the appearance of a congregation of Reverends, and Honorables, and Esquires, enveloped in darkness, and all the valley around them appears as black as midnight. I see them stand each man with a chain in his hand—I hear them dispute, not knowing what to do. I hear one say, 'I am in possession of light, (facts,) which I can give.' I hear another say, 'We want no light, (facts.)' I see the colored man looking upon them with utter abhorrence. By and by, out came something called a constitution. This constitution has the appearance of a Fiddle, capable of playing any tune to suit the company. Methinks I see it in the hands of a Reverend: he plays the tune of Old Hundred. Again I see it in the hands of an Honorable, he plays Yankee Doodle. Then I see it in the hands of an Esquire: he plays Bonny Boat. And last of all, I see it in the hands of a Firebrand: he plays Rouser's March to perfection. Then I hear all the Reverends, and Honorables, and Esquires, cry out, 'Fire! Murder! Scandalous! Ridiculous! hang him! hang him!' All seems to be confusion—no one seems to see the 'HOW.'

Now, is all this a dream? Or is it the real star which is to illumine all America? If it is, where is its light? Why is it totally eclipsed? I look upon it, and it looks like a body of men—I look again, and see their puerile proceedings, and I think it must be a body of boys, who had better be in an infant school. Now, what is it that I see? If it is the star, what does it not arise and shine? If it is an imposition, then let it stay in the valley of darkness, and take for its associates, Prejudice, Pride, Selfishness, &c. &c. and never pretend to illumine the world with its double-distilled hypocrisy.

B.

\* Expect this must have been the time which charmed one of the greatest philanthropists in the country.

[From the New-England Spectator.]

## COMMENTS ON THE LATE CONVENTION FOR THE COLORED RACE.

MR. PORTER, I was both amused and grieved when I read your very full account of the Anti-Slavery Convention? no! (we have nothing to do with the slaveholder!) the 'Pro-Slavery' no! (the system is wrong, and by wrong we mean sin!)—I will say, 'Sui Generis Convention,' which recently assembled in your city. At its opening, you experienced that ever-to-be-dreaded calamity, *amalgamation!* Not, however, of the whites and blacks;—for I presume none of the latter were there. But an amalgamation, (little less terrible in some men's estimation)—of the *pioneers* in the cause of human freedom, and the colored man's rights;—and the *expatriation, half-way slavery, and half-wake* men of the North! As the latter, however, out-numbered the former, and by a fair (?) logical argument, explained away a general, and substituted a particular invitation, they succeeded in getting that ever-to-be-hated monster, Garrisonism, out of the Convention;—or at least, in choking him, so that he was like a dead dog, which could not bark!—the way was prepared for the convention to go straight ahead, and accomplish the grand object for which it had convened.

You have not mentioned the names of all the members composing the convention; but have given enough to show that men of giant intellect and expansive benevolence were there, to consult upon the great question, which is at present dividing and agitating the whole nation. In such an assembly, and on such a subject, we should expect something important, noble, and stirring, would be conceived and proposed for the nation to accomplish! As it had the experience of colonization and anti-slavery movements, we should expect its measures would be characterized by wisdom, and its plans be laid to promote union among the good, instead of framing the *shibboleth* of a party!

But what did the convention really do? It was indeed a mountain in labor! and, in my apprehension, it brought forth a mouse! And if the birth of the poor little creature is not untimely, it is so feeble as to preclude the hope that it can be reared! The grand difficulty was, the ground, which rendered the calling of the convention necessary, had been pre-occupied by men, towards whose principles and measures, most of the convention were very hostile; and on this ground they dared not step, lest they should 'bring on themselves the prejudices against them, which was their great object to avoid.' It was a heterogeneous collection of colonizationists—those who were once slaveholders, and those who are ready to apologize for the slaveholder;—at least, would not tell him that holding his fellow men in bondage is

sin—a sin of which he should immediately repent, and do works meet for repentance. I thought of the great collection at Ephesus, in the time of Paul—the most part knew not wherefore they had come together!

But the convention made and adopted a constitution! and, if the 2nd article, and the debates on it are preserved, posterity will consider it as one of the rare curiosities of 1835! 'The system of slavery in this country is wrong;' is it right in all other countries? 'and ought to be universally abandoned!' that is, this *wrong* system ought to be abandoned. What then? Why, plainly to my mind, a right system of slavery, such as exists in other countries, introduced in its place. The constitution does not say that *slavery is wrong*, and ought to be abandoned now, or even fifty or two hundred years hence! but only that the American people have been so unfortunate as to establish a wrong system, while the implication is, other nations have a right system! Did the convention mean to say, the slave laws in this country are too mild, too humane, the slaves are too kindly treated, too well clothed, fed and instructed? If I have hit on the true interpretation of the constitution, every slaveholder in the land will rejoice in the labors of this new society, and cordially co-operate with it, in its labors to introduce a better system of slavery—one that will render his property in moral agents more secure, or their unrepaid toil more productive! I am not captious, neither do I mean to be sophistical, in these remarks. And if I have misapprehended their meaning, I wish the convention would explain it. For I wish to co-operate with every one, in this great work, who is right.

It seems one worthy member, from whom I should have expected better things, was in doubt whether anything could be done, or any association should be formed! Difficulties—difficulties, were thick in his path! A lion, a lion is without—I shall be slain! He wanted light. I think the whole convention needed light; but they would not hear those who could enlighten them! Want light? What is the use, to pour the light of a noon-day's sun upon a man who voluntarily shuts his eyes, or who, through prejudice, resists it all? Want light? the true light shines—but, as of old, it shines in darkness, and the darkness comprehends it not! Difficulties! what! except those, which the oppressor of the poor slave and his apologists create? And how easily, how quickly, may all these be removed, if those, who created them, will only cherish the disposition to do it, and immediately come up to the work! Will Mr. W.—abandon the missionary cause, or the supply of the world with the Bible, because there are difficulties in the way? No, difficulties only increase his efforts. So they should in the cause of freedom.

I can conceive of only two reasons why this convention was called.

First, either to check, or entirely to counteract the genuine anti-slavery doctrine, which is becoming so prevalent in New-England, and to oppose and subvert the existing anti-slavery societies. I fear this is the case, from the well known hostility of some of the principal movers in this thing. If we can judge from their writings and speeches, they hate GARRISONISM more than they *detest* SLAVERY! Or, secondly, the men who composed it, are beginning to wake up—are conscience-smitten, in view of their past apathy—see the futility of the colonization scheme, and the necessity of something more efficient. But they have heretofore committed themselves, by their opposition to existing anti-slavery societies: they are great men and honorable, and it would be too humiliating for them to acknowledge their error, take a retrograde step, and fall, where they belong, in the rear of the *pioneers* in this glorious enterprise. And so they choose to form a society of their own. *Charity* inclines me to the latter opinion. And I sincerely hope they will all be completely aroused from their slumbers, so they may hear the cries and the groans of more than 2,000,000 of fellow creatures, held in cruel bondage, sighing for freedom, and instead of spending their time and money to take a 'negro census,' and collect new 'statistics' already generally known, they may devote their powers and influence for the IMMEDIATE, UNIVERSAL EMANCIPATION of all slaves, without EXPATRIATION.

I was once a colonizationist myself;—have delivered addresses in its favor,—and taken collections to aid its objects. But it is nearly three years since I became convinced of the duplicity of the colonization society: that its scheme, as a remedy for slavery, is perfectly Utopian; and that many of its practical results are wicked and even cruel! I was constrained to abandon it:—exert my influence against it:—and finally to embrace the only true doctrine, that slavery in all cases is *sin*, and that all who are guilty of it, should immediately repent, and not only liberate their slaves, but compensate them for their unpaid toil. And I am sure that all, who possess the benevolent spirit of the gospel, and appreciate the blessings of religious and civil freedom, will soon lay aside their prejudices and pursue the same course.

H.—Jan. 20, 1835.

## MORAL REFORMATION.

The New-England Spectator of the 4th inst. contains a pretty full sketch of the Lecture of AMASA WALKER, Esq. before the New-England Anti-Slavery Society on Wednesday evening, Jan. 28, from which we make the following extracts:

In giving the history of moral reforms, Mr. W. spoke of, *First*, THE INTRODUCTION OF CHRISTIANITY. Our Savior started with the important truth, that all men were sinners,—pursuing a wrong course of conduct. He boldly preached the doctrine of immediate repentance, and what was the consequence? Why, he was at once bitterly opposed. By whom? Not by the common people;—they heard him gladly; but by the priests and rulers,—those high in authority. Females, too, often censured the Savior's cause; they were the first at the sepulchre. This is the first instance on record, in which we find females engaged in the work of moral reform. From that day to this, they have ever been found actively engaged in such noble objects.

Second, THE REFORMATION BY LUTHER. At the time of Luther, the church and state were closely united; and as is always the case, the church had become deeply corrupt from the contamination. Martin Luther, a humble ecclesiastic, who believed in the infallibility of the pope and of the Romish church, began to turn his attention to the corruptions which had crept in. He fixed his eye on the sale of indulgences, with a hope of reform; but finding his efforts fruitless, and searching the Bible for information and direction, he at last came out and called the pope, anti-Christ, the man of sin. And what was the effect? Why, it set all Europe in commotion. And were it not that he had truth on his side, and that followers

from the common people were flocking around him, he must have fallen. Luther was denounced as a fanatic, a bigot, and madman. But his strength was in the Lord, and he triumphed.

Third, THE EXILE OF THE PURITANS. Our fathers were persecuted, and banished from their native land, for preaching and living reform.

Fourth, ROGER WILLIAMS, of the reformer in religious toleration. Williams was a pious, devoted young man, who, because he preached that men should worship God according to the dictates of their consciences, was persecuted and banished.

These two last, Mr. W. gave a brief sketch of, and the more prominent circumstances attending them, as we have them in history.

Fifth, THE TEMPERANCE REFORMATION. When the doctrine of *total abstinence* was first broached, it was called an *ultra* doctrine. How few were there then, who could come forward boldly to the pledge, and bear the reproach and ridicule of being called *ultraists*! Many now in the first ranks of temperance, were then loud in their declamations against the fanatics. They called the scheme *ridiculous* and *fanatical*. Temperance men were then called by way of reproach—for all reformers have their opprobrious names—they were called *cold water men*. Nothing more opprobrious, in the eyes of the pharisaical, could be said of any one, than to call him a *cold water man*. He (Mr. W.) well remembered the time.

Sixth, MORAL REFORM, as it is technically called. We well know how the leader of this reformation is treated, even by what is called the *moral* part of the community. The leading doctrine of this reformation is, that the *reformer shall be ranked with the reformed*. Now, only the latter is despised and outcast; while the guilty author of the evil walks abroad in respectable society, and is treated as a *GENTLEMAN*!

After dwelling briefly on each of these great moral revolutions, Mr. W. proceeded to state, that from this slight examination of these different reformations, we may gather the following remarkable facts:

1. That reformers have generally, if not invariably, been men of humble origin.

2. Reformers have always been persecuted by the civil government, the ecclesiastical power, or popular opinion.

3. That the same epithets of contumely and reproach have in all ages been bestowed upon reformers.

They have been called, *fanatics, enthusiasts, madmen, incendiaries, disorganizers, disturbers of the public peace, the men who have turned the world upside down, deluded bigots, hypocritical miscreants, reckless desperadoes, overrated zealots, unprincipled aspirants, factious demagogues.*

It is remarkable that precisely the same terms have been used in every instance. They ought to have been stereotyped in the 15th century.

4. That some term of reproach and derision has usually been applied as a cognomen to any new sect or party.

Thus have arisen the terms, *quaker*, because the holy George Fox proclaimed the truth to a corrupt judge, and spoke of the Lord's making the earth to quake; *puritans*, because they were supposed to make great pretensions to purity and holiness; *whig*, which was at first a name of reproach; *cold water man*, &c. These opprobrious names have a wonderful effect. They not only at first render the subjects of them despised, but go farther than anything else in deterring men from joining such associations.

5. That the most discouraging opposition has always come from a quarter where it would naturally be least expected.

Men high in church and state, and those in the community commonly regarded the most moral and upright, are found, at first, opponents, and often violent opponents of great reformations. Opposition comes from a quarter the most unexpected, and is hence of the most disheartening kind. Look at the first temperance movements, and the cause of moral reform.

6. That the most violent and cruel persecution has always been exhibited in cities and large towns.

Mr. W. alluded to the scenes which took place at Jerusalem and Ephesus; and in various instances in modern times. The principal supporters of religion and morality, and even of civil liberty, have been found in the country.

7. That reformers have always been accused of using hard words, of being harsh and uncharitable.

8. That the common people have always been the friends and supporters of moral and political reform.

Having laid down and illustrated these several characteristics of the great reformations of the world, Mr. W. proceeded to say that his application of this subject to slavery was probably anticipated. About five years ago, a few individuals commenced an attack on American slavery. I ought rather to say, one humble individual commenced the attack alone. However, a few associated,—a very few, which a small chamber might contain,—commenced concerted action. At that time, there was no genuine benevolent feeling towards the slave,—all was apathy. It is true, there was a general feeling of opposition to slavery; but it arose from an apprehension that unless slavery was removed, it would surely bring inevitable ruin on our land. Hence the almost universal sentiment that the blacks must be removed from our country; not so much for their good, as for our own safety. We had no notion of having the blacks our equals, and that in the midst of us. We could then show our philanthropy for them, by speeches in which we could in imagination see them rivaling in Africa, our own United States. But they must not be elevated here; and become citizens of equal rights with us. That we could not bear the thought of.

Such was the state of public sentiment when these few thus met for the benevolent purpose of benefiting the slave and the colored freeman. Mr. W. then proceeded to compare the progress of the reform to the present time, with the truths laid down. We find ourselves, he said, engaged in this great contest, and what circumstances surround us?

1. We find those who first commenced the work were persons of *humble origin*. It is a standing objection, that no great men are found among the abolitionists.

2. We have received the *bitterest opposition* from the great and powerful.

3. *Epithets of abuse* have been applied. We have been called *fanatics*, &c. &c. I again repeat it, these terms ought to be stereotyped.

4. The term of *reproach* has been given to us. We were called *abolitionists*; and what could sink a man more than to have the epithet, abolitionist, applied to him? But more than this, the reproachful term, /

Garrisonite, has been applied to all who have taken active and efficient measures for the suppression of slavery. However pure his motives, correct his principles, and how his measures, yet if he has the fortune to have the term *Garrisonite* applied to him, it is enough.

5. *Discouraging opposition* from men of professed piety and philanthropy. Have we had the opposition of slaveholders and bad men? That was expected. But from men from we least expected it, we have been treated with coldness and abuse. Persecution has arisen from those, who, we should suppose, would be foremost in the ranks. Religious newspapers in New England, have I believe, without exception, been closed against the admission of abolition doctrines. And what is more than all, the churches in this city have been shut against those who would plead for the oppressed. The reception of that friend of humanity, George Thompson, among us, the treatment he receives from those who ought to be first to welcome him here, are matters of astonishment to us. Anti-slavery notices cannot be read from the pulpit. The sexton may pass up the aisle, and whisper in the ear of the good deacon 'anti-slavery notice,' which the latter may then take on himself the responsibility of placing in his pocket. I know not what others think, but when I reflect on such things, it makes me feel more strongly than ever, that I will never give over making efforts, until our object is accomplished.

6. The violence of persecution in cities and large towns, needs no specification after the recent events in New York, Philadelphia, &c.

7. *Urging hard words* is another complaint too common to need remarking upon. The continual cry is, you go too far. Multitudes are of the same opinion as you, and would join you if you did not go too far.

8. The common people have been our friends. And furthermore, the chief support is in the country. Men in the city examine a subject, and think for themselves. They do not stop to inquire, what do great men think of it,—but what are the facts in the case? Here men form their opinions from the press. It is surprising how completely the public mind in the city, is directed and controlled by the press. When a new project is started, the inquiry is not, what are its merits, but what does Hon. such a one, Esq. such a one, or Rev. Dr. such a one, think. Only get certain names attached to it in print, and it will go.

Do we not see that all past reformers have trodden the same thorny path, and that that path has ultimately led to triumph and victory? May we not be cheered by the glorious indications which gather around our blessed cause, and foretell with unerring certainty its final success? Glorious as the present condition of more than two millions of our fellow men, dreadful and lamentable as are the prejudices of our fellow-citizens, does not the morning of hope break gently and sweetly upon our delighted eyes? Have we not sufficient encouragement to excite every heart with feeling and nerve every arm for action? Have we not reason to believe that our cause is the cause that heaven approves, and the God of mercy will bless? Do not the groans and tears of millions, held in cruel bondage, call for sacrifices and efforts and prayers? Do not the wants and woes of suffering humanity, does not the offended genius of liberty, does not our bleeding country disgraced and polluted with the abominations of slavery, call upon us in language louder than the voice of tempest, to be up and doing in the great work of emancipation?—N. E. Spectator.

## THE SLAVE QUESTION IN CONGRESS.

WASHINGTON, Feb. 2.

The House met at 11 o'clock this morning, and before calling the States in order for petitions, Mr. Dickinson of New-York, called up a petition or memorial which he laid upon the table last week, wishing, as he then observed, to make some observations upon the subject when he should move its reference.

The memorial, I was informed, came from 800 ladies of N. York, praying for the abolition of Slavery in the District of Columbia. In presenting the memorial to-day, Mr. Dickinson occupied the attention of the House for near an hour with an able and appropriate speech. He set forth in strong terms the injustice and inhumanity of slavery, and the strange anomaly of its existence in a land of freedom. He contrasted our practice and professions, and commented with just severity upon the shameful absurdity of declaring the foreign slave trade piracy, while we licensed a domestic traffic in human flesh in land, equally abhorrent to every principle of our nature. He exposed the monstrous inconsistency of professing to love the rights of humanity and barbarism of existing laws, in defiance of common law and common justice, presume every black and malate coming into the District a slave, arresting him as a vagrant and runaway, and compelling him to prove his freedom—in default of which he is actually sold into perpetual slavery to pay the charges of his arrest and imprisonment.

There is not such a system of legalized iniquity on this 'great globe' beside, from which laws of Maryland and Virginia, from which these regulations are derived, have long since been modified or repealed; but the laws of the District cannot be brought upon the point of amendment and improvement, which the spirit of the age has stamped upon the statutes of Virginia and Maryland, because it cannot be done without the agency and co-operation of the members from the free States. It seems to be a maxim with Southern men not to allow the Northern members either to speak or to vote on the subject of slavery. They will not touch the subject themselves, nor allow any one else. I was astonished at one fact stated by Mr. Dickinson to-day, viz: that the city of Washington actually received \$400 annually for licenses to slave dealers, to carry on the trade in the District. It is not more than a week since I saw a list of three several advertisements in the Globe and Intelligencer for *captured* negroes of both sexes, and bidding up cash for their purchase. There are actually two or three slave factories in this seat of liberty, of slave depots,—like those upon the coast of Africa, where slaves are collected and secured for their purchase, until the requisite number is obtained, and then they are driven together to the country manacled and chained together in pairs, to the cotton and sugar plantations of the south and west. Whether the influx of traffic is less cruel than the foreign one, whether the partial civilization and the religious instruction which they obtain among them here, render the slave less sensible to the avulsions of kindred ties, and with the insensibility and indifference of the Ignominious rack, to the agonies of the quivering flesh and muscles of its 'tormented victims.'

A crying... the ha... the memo... the table... by a m... N. Y. C.



## Emigrants sent to Africa since the commencement of the American Colonization Society.

Date.	Names of Vessels.	Virginia.	N. Carolina.	S. Carolina.	Georgia.	Fla.	Mississippi.	Alabama.	Ark.	La.	Tex.	Calif.	Other States.	Total.
1820.	Elizabeth, .....	9	..	..	..	..	..	..	..	..	..	..	..	9
March 9, 1821.	Nautilus, .....	24	..	..	..	..	..	..	..	..	..	..	..	24
March, 1822.	Strong, .....	..	..	..	..	..	..	..	..	..	..	..	..	..
August, 1822.	Oswego, .....	17	..	..	..	..	..	..	..	..	..	..	..	17
May, 1824.	Cyrus, .....	103	..	..	..	..	..	..	..	..	..	..	..	103
January, 1825.	Fidelity, .....	..	..	..	..	..	..	..	..	..	..	..	..	..
March, 1826.	Hunter, .....	48	17	..	..	..	..	..	..	..	..	..	..	65
February, 1827.	Vine, .....	..	..	..	..	..	..	..	..	..	..	..	..	..
March, 1827.	Indian Chief, .....	16	110	..	..	..	..	..	..	..	..	..	..	126
February, 1827.	Doris, .....	6	74	..	..	..	..	..	..	..	..	..	..	80
November, 1827.	Doris, .....	22	..	..	..	..	..	..	..	..	..	..	..	22
December, 1827.	Randolph, .....	..	..	..	..	..	..	..	..	..	..	..	..	..
January, 1828.	Nautilus, .....	7	145	..	..	..	..	..	..	..	..	..	..	152
February, 1828.	Harriet, .....	132	1	..	..	..	..	..	..	..	..	..	..	133
January, 1830.	Liberia, .....	45	1	..	..	..	..	..	..	..	..	..	..	46
April, 1830.	Montgomery, .....	30	2	..	..	..	..	..	..	..	..	..	..	32
November, 1830.	Carolinian, .....	78	1	..	..	..	..	..	..	..	..	..	..	79
December, 1830.	Valador, .....	39	11	..	..	..	..	..	..	..	..	..	..	50
July, 1831.	Criterion, .....	1	19	..	..	..	..	..	..	..	..	..	..	20
October, 1831.	Orion, .....	..	..	..	..	..	..	..	..	..	..	..	..	..
December, 1831.	James Perkins, .....	307	32	..	..	..	..	..	..	..	..	..	..	339
May, 1832.	Jupiter, .....	79	22	19	45	..	..	..	..	..	..	..	..	170
July, 1832.	American, .....	27	69	..	..	..	..	..	..	..	..	..	..	96
November, 1832.	Jupiter, .....	37	..	..	..	..	..	..	..	..	..	..	..	37
December, 1832.	Hercules, .....	155	20	..	..	..	..	..	..	..	..	..	..	175
Do.	Lafayette, .....	..	146	..	..	..	..	..	..	..	..	..	..	146
Do.	Roscoe, .....	98	20	..	..	..	..	..	..	..	..	..	..	118
Do.	American, .....	..	..	..	..	..	..	..	..	..	..	..	..	..
November, 1833.	Jupiter, .....	49	..	..	..	..	..	..	..	..	..	..	..	49
Do.	Ajax, .....	..	..	..	..	..	..	..	..	..	..	..	..	..
December, 1833.	Argus, .....	19	..	..	..	..	..	..	..	..	..	..	..	19
		1197	592	201	106	377	40	63	70	32	103	53	21	2105

\* 1 from Port au Prince. † Mass. ‡ Delaware. § Connecticut. ¶ Alabama. † Florida.

## BOSTON.

SATURDAY, FEBRUARY 14, 1835.

## MR. WALKER'S LECTURE.

The sixth lecture of the course before the Massachusetts Anti-Slavery Society, was delivered by AMASA WALKER, Esq. on Wednesday evening, Feb. 4.

Mr. W. said, the 'AMERICAN UNION' recently organized in this city, was undoubtedly an important event; it was so considered by friends and foes; and it was to have an important bearing upon the destiny of 2,500,000 slaves in this country. It was therefore necessary to trace the causes which led to its formation. He would go back to the formation of the American Colonization Society, in December, 1816. The motives of its founders, he believed, were generally good, and it was supported by many who were distinguished for their philanthropy and piety; but, unfortunately, they adopted wrong principles and false premises—therefore, their conclusions were wrong. They argued the inalienability of property—ergo, it followed in their judgment, that the colored population must be sent away. No Society—not even the American Bible Society—had been equally popular with it. It enrolled among its members, the elevated and respected throughout the nation—presidents, governors, statesmen, judges, ministers and churches of every denomination, &c. &c. Why was it engaged in at the North? Because it was supposed that it would effect the abolition of slavery. He (Mr. W.) did not suppose it was so regarded at the South. Then it professedly aimed to civilize and evangelize Africa—this was a double object of benevolence. But, notwithstanding all this formidable array of distinguished supporters, and these high pretences, the Society had colonized less than three thousand persons—only the increase of two or three weeks! It was therefore an abortion.

In 1830, the anti-slavery reformation commenced. One individual fortunately hit upon the true principle—immediate abolition. He was not, probably, wiser, or clearer in his vision, than others: circumstances led to the discovery. He resided awhile in Baltimore, in a slaveholding State, and was thus enabled to see things in their true light; and he did not hesitate to commence the Herculean task. The anti-slavery cause increased slowly—gradually, till at length it became formidable. It spread in all directions: it travelled to Philadelphia, and the American Anti-Slavery Society was organized—to the West in Ohio, and Lane Seminary became enlisted on its side.

The friends of the Colonization Society now found themselves in a sad dilemma. Their cause dragged heavily—their situation every day grew more difficult and unpleasant: anti-slavery converts began to multiply daily, and some method must be taken to demolish them. Many colonizationists found themselves in the predicament of poor Tray in the fable—they were beaten for being found in bad company, the company of slaveholders. There was, moreover, one alarming circumstance against them: the young men of the land, spurning the trammels of prejudice, were bravely coming out on the side of immediate abolition, especially those in our colleges and manual labor institutions. At the Western Reserve College, at Amherst, at Waterville, at Brunswick, at the Oneida Institute, and at the Lane Seminary, astonishing changes had been wrought in the views and principles of the students, on this subject. Ministers, too, (many in the country, and a few in the city,) had come out in favor of abolition—and also a distinguished individual, formerly the public advocate of the Colonization Society, Mr. Birney of Kentucky. And, to cap the climax, an eloquent and uncompromising advocate of freedom had come from England, and was fast revolutionizing public sentiment.

The friends of the Colonization Society were now more alarmingly convinced than ever, that something must be done—this state of things would never answer. Hence, they had resorted to 'a new organization,' called the American Union. This was got up, moreover, to aid the necessities of a religious paper in Boston (the Recorder). It was unpleasant, but he (Mr. W.) felt it to be his duty to speak out. Many of his friends were among those of whom he felt bound thus plainly to speak. This paper, it was well known, had had a hard time to keep itself up. Resolutions in its favor had been passed, and recommendations given, by certain religious associations and influential clergymen; but still it did not thrive as formerly. At this juncture, it unhappily lost its temper, as well as many of its subscribers: it took non-committal ground on the great questions of moral reform—began to grow more personal and shameless in its abuse—denounced anti-slavery men as French Jacobins in their doctrines—and found nothing too hard to say in their disparagement.

Instead of resorting to a new contrivance to save their popularity, what ought the colonization leaders to have done? Why, honestly to confess that they had been deceived by the colonization humbug, and heartily to expose the anti-slavery cause. But they had too much pride thus to destroy all confidence in their infallibility—they were ashamed to be enlightened by humble and obscure men. They must originate a scheme of their own—their was no other alternative; and so they put forth a notice, inviting the friends of the colored race to assemble in Boston, to consider the expediency of forming a new society—but this left the door open to the abolitionists.

THE EIGHTH LECTURE of the course will be given by DAVID L. CHILDS, Esq. on Wednesday evening, at the Society's Hall, 46, Washington-street, at 7 o'clock.

Subject—**MOSES!**

Deaths of Dr. Wm. It becomes our melancholy task to record the demise, on Monday last, of the Rev. R. B. Wm. D. D. His complaint was a cancer lower, of an aggravated type, which terminated fatally in a very few days. Dr. W. was formerly Pastor of the Old South Church, and for many years has been the active senior Secretary of the American Board of Commissioners for Foreign Missions.

is—the fatal error was quickly discovered, and another notice was put forth, which altered the case entirely. He (Mr. W.) believed there was a necessity for the new organization, but it originated in the pride and haughtiness and obstinacy of the human mind—there was no other necessity. In the Convention, abolitionists were certainly treated very cavalierly. Those who got it up seemed to be sorely afraid of discussion—especially of the eloquence of one gentleman, (Mr. Thompson,) although they had a packed jury. The business of the Convention was all cut and dried beforehand. He (Mr. W.) had attended ten or twelve conventions; but this was the first time he ever knew a public meeting called, simply and mechanically to approve the doings of a self-constituted committee. The 'new organization' was styled the American Union—but a union of what, he could not understand. [Here Mr. W. read the second article of the Society.] This article, on the face of it, bore a fair appearance. The Society should faithfully perform what it has promised, he would again say what he said in the Convention, that it would accomplish a great work. He attended the Convention with pleasurable emotions, as he considered it the funeral of the Massachusetts Colonization Society; he attended it, therefore, not to weep, but to rejoice.

What was the real object of the Union? Lewis Tappan, Esq. of New-York, an honest man and fearless philanthropist, had correctly designated it as an ANTI-GARRISON SOCIETY. This was hitting the nail on the head—it was like calling the Pope Anti-Christ. [Here Mr. W. bestowed a fine paucity upon all the TAPPANS, although he said he could not join with some of them in their opposition to the anti-slavery cause. They were men who were an honor to their country—foremost in works of benevolence and righteousness. They gave their money freely and munificently to bless mankind—they did not wait to be solicited, but presented it spontaneously.] What was the object of the Union? The question was superfluous—its object was as plain as the sun in the heaven. If any evidence were necessary, he (Mr. W.) said it had been furnished by an active and leading member in the Convention, who had told an editor of a daily paper in this city, that its object was to put down Garrison and his friends—in other words, to overthrow the present anti-slavery movements in our land. This was a frank acknowledgment.

Who were the members of the Convention? Leading and influential men—many of them clergymen, who would not suffer an anti-slavery discourse to be delivered in their meeting-houses, nor a notice for the monthly concert of prayer for the slaves to be read from their pulpits!

What, then, said Mr. W., is the duty of abolitionists, under the present circumstances? To go straight ahead, neither turning to the right hand nor to the left—mind their own course—pursue their own object—and adhere closely to their sublime principles. To go and join any other society would be going down.

Again, their duty is, to stand by old and tried friends, and support their publications. The Union undoubtedly meant to accomplish a great object—to stop the progress of the abolition cause, and turn the public attention to a new scheme, new measures, and new publications. Now, abolitionists must understand this matter, and support their own publications. Not one in a hundred among them, Mr. W. feared, thought of doing this—they did not seem to realize that these were the weapons of their defence. We had soldiers enough, but what could they achieve without arms or ammunition? Other societies engaged in the promotion of benevolent objects, believed if their periodicals were not sustained, their cause must go down. Some abolitionists talked this—'We know well enough what is going on—we understand all the merits of the case—and we can't afford to pay two or three dollars a year for an anti-slavery periodical.' Now, if these individuals, instead of talking so unwisely, would only do their duty, and purchase anti-slavery publications either for their own families or for general distribution, to the extent of their means, a prodigious change would be effected in public sentiment in less than six months. And they must not think that they are paying their money merely to receive a paper in return—it is to give success to the cause by sustaining that mighty engine of reform, THE PRESS.

Abolitionists could not belong to the Union, if they would. Its members, by an extraordinary but a very significant provision, must be elected by ballot. How liberal for a benevolent society! Of course, the electors will take good care that none are elected who are not of the same stamp with themselves. Abolitionists ought not to join the Union, if they could—at least, not until they ascertain its principles and measures.

It could not be doubted that it was the design of its organizers to exclude abolitionists. Take a single fact. A gentleman in the Convention, from Indiana, was waited upon by a select committee, who desired him to give them the names of some of the most distinguished friends of the colored race in that section of the country. He did so. The committee then asked, if some of these men were not abolitionists? 'O yes,' was his reply, 'all of them.' 'Then their names must be struck off!' 'Then strike me off.'

Should the Union attempt to play off the old colonization imposture, Mr. W. said, we must go right at it—call it by its proper name, and expose its duplicity, no matter what they say about us. On the other hand, should they act like true anti-slavery

men, and be second and fearless in their principles and measures, why then, let us go on peaceably together. We do not wish to quarrel. Let us keep our temper—let us not get angry; men who have a good cause seldom do get angry. Every thing is, in the nature of the case, in our favor, although great obstacles still tower in our path. Abolitionists must judge of the Union by its works. They have little to fear from it, as they have already encountered and conquered a more formidable foe.

The foregoing is an imperfect sketch of Mr. Walker's lecture, which we hastily made on the occasion of its delivery.

At the close of his remarks, Mr. W. was succeeded by George Thompson, Esq. in an extemporaneous speech, conceived and uttered in the most felicitous manner. He poured a torrent of ridicule upon the American Union, and stated some facts in connection with it which we shall be careful to publish in a subsequent number, and which are calculated to disgust and inflame the indignation of every generous mind. His remarks were received with applause.

## A SOLEMN CRISIS.

The news from Washington fills us with consternation. There is a cry for blood—a cry for revenge—a cry for human butchery! France owes this nation the paltry sum of \$5,000,000, and lingers in paying it. It is declared that she does not mean to pay it, and therefore Congress is urged to 'ery haw, and let loose the dogs of war.' A few weeks since, the Senate unanimously refused to make any beligerent movements, such as were suggested in the message of the President, and the land has been growing tranquil under that peaceful decision. But on Saturday last, some despatches from Mr. Livingston, at Paris, were laid before the House, in which he thinks the chances are against an equitable settlement of our national claim at the present time. A letter from Washington, published in the N. Y. Journal of Commerce, says—

Mr. Adams now rose and moved that the message and its accompanying documents should be referred to the Committee on Foreign Relations, with instructions to report forthwith. He went into an examination of the case, and sustained his motion with much warmth and eloquence, and remarked, that it was the duty of the House to the country, to act on the subject without delay, and it was important to the honor and the dignity of the nation, that the recommendation of the President of the United States contained in his Message should now be sustained. He was satisfied that France did not intend to comply with the conditions of the treaty of July 4, 1831—war must be the inevitable consequence, and he wished the American People to know, that their rights would be defended and maintained. He wished that France should know how we intended to act, and further delay on the part of the House, would become a cringing and pusillanimous body, and not a gallant and chivalrous people. He said that action on the part of the House was due to the President, and if it now laid, France would be taught that there was no sentiment in the hearts of this people,—a determination to protect their honor and their rights. That part of the President's Message, said Mr. Adams, which treats of the French subject, as I said of the invitation that was given to La Fayette to visit this country, however much it may subject the head that suggested it to the imputation of imprudence, will commemorate his patriotism to the end of time.

There is, then, one man who is pining (in a fit of morbid patriotism) to plunge this nation into the horrors of a bloody and protracted war, and he is from New-England—from Massachusetts! This man of blood is JOHN QUINCY ADAMS. Should this direful event come to pass, all the havoc and ruin that may ensue may be chargeable upon his head. His speech is as opposite to christian forbearance and forgiveness—to the spirit of the gospel—as hatred is to love—as darkness is to light. He appeals to the gallantry and chivalry of the people—he talks of protecting their honor and rights. He furiously denounces the example and injunctions of Jesus Christ, whom he professes to honor as a teacher worthy of all imitation. Will the honor of this nation be rendered purer by staining it with blood? Will retaliation, and rapine, and murder, vindicate and secure our rights? Does Mr. Adams mean to renounce Christianity? It were more innocent for him to blow up the Capitol, and destroy the representatives of the people, than to incur the awful guilt of involving this happy and prosperous nation in a war with France. God forbid that his madness should become contagious!

What shall we gain by the war? The adjustment of our claim? No. We shall certainly lose it—we shall involve ourselves in debt to a frightful amount—we shall bring the cause of a grinding taxation upon us—we shall destroy our golden commerce—we shall bring sterility upon the earth—we shall injure our manufactures—we shall paralyze every peaceful and laudable pursuit—we shall roll back the tide of moral reform, and open the flood-gates of licentiousness, intemperance and crime—we shall encourage and license all that is unprincipled, insatiable and ferocious in human depravity—we shall bathe our hands in the blood of Frenchmen, and give up our own countrymen to be slaughtered in return—we shall multiply orphan and widows—we shall assuredly bring down the curse of Almighty God upon us, for returning evil for good.

What, then, ought to be done at this awful crisis, so that the nation may be saved from the sin of murder?

The people in every city, town and village ought instantly to assemble in public conventions, and remonstrate against the threatened calamity, in tones of thunder.

The religious and political press should unitedly join in denouncing it.

The ministers of the gospel of peace should lift up their voices from the sacred desk, and preach against it.

The Peace Societies should bestir themselves to cause remonstrances to be thrown into Congress.

The Society of Friends should act with their ancient zeal, courage and fidelity.

The churches of all denominations should as one man unite in protesting against the shedding of human blood, and the taking away of the life of the soul, to avenge the injustice of France.

The merchants, mechanics and farmers, as they value their best interests, and the happiness of the nation, should speak in a language that cannot be misunderstood, and will be obeyed.

The Legislature of Massachusetts should pass some strong remonstrances against the proposed war, especially as one of its most influential citizens is busily striving to fill the land with lamentation, suffering and blood.

The mothers—wives—daughters—and sisters in the land, who live more at stake than the other sex, should plead in piteous accents with Congress, by sending in petitions.

In fine, every man who professes to believe in the gospel of Jesus Christ, should be up and doing to alter the purposes of the advocates of war.

But, whatever is done, should be done quickly. The least delay may be fatal. Now is the time to act—NOW—NOW—IMMEDIATELY.

It is with real joy that we copy the following editorial article from the Journal of Commerce; for we had it as an omen of good. Let other editors make the same appeal, or even a better one to their readers.

The news from Washington yesterday, created a strong sensation among our citi-

zens, particularly those engaged in foreign commerce. The unanimous decision of the Senate, that no measures ought to be taken on the subject of the Treaty at the present session, had calmed the public mind, and led to the anticipation of an amicable and speedy adjustment of the pending difficulties. But in the midst of this composure, a war-pistol bursts upon their ears from a quarter where least expected. Ex-President Adams, the antipodes of Gen. Jackson in politics, comes out and endorses his Message, and appeals to the national honor to sustain him. Now against sustaining Gen. Jackson in the abstract, we have no manner of objection. But we have great objection to seeing the country involved in a perilous war for the paltry consideration of \$5,000,000: a sum which would not pay the interest, for a single year, of the sum which would inevitably be expended in prosecuting it. We have great objection to seeing our commerce prostrated, our people subjected to heavy taxation, our young men taken from the pursuits of honest industry and converted into man-killers, our women made widows, and our children fatherless—all for the paltry consideration of \$5,000,000. And for the same reason we object to the adoption of measures unnecessarily, which though not in themselves war, are sure to lead to war. But it is said our honor is concerned. It is so, just to the extent that we please to make it. Apart from this, our honor is much less likely to suffer by the non-fulfilment of the Treaty, than the honor of France. The latter is deeply compromised in the affair. Ours is not. There is no dishonor in forbearance, but there may be in precipitancy. If we err, let it be on the side of the former. The resources of this country for carrying on a war are well known, and therefore forbearance on our part is not so liable to be misconstrued as it once was. If instead of going to war, the two nations would consent to refer the matter to the umpirage of a neutral power, we see not why the honor of both might not be maintained, while at the same time the claims of justice would be satisfied. It is easy to get into a war—it is not always so easy to get out of it. If we must encounter so great an evil, let us have the consolation of reflecting that we tried all peaceable means first. Thus we shall secure united and vigorous action, sustained by a good conscience and the favor of Heaven.

The following notice appears in the last Salem Register. It wears a pacific aspect.

Memorial to Congress.—A Memorial has been prepared for signature in this town, the object of which is to petition the Congress of the U. S. States to pass an act of Non-Intercourse with France, until the Treaty of 1831 shall be complied with—and not to resort to War or Reprisals.

## COWARDLY AND BRUTAL ASSAULT.

The Salem Landmark of the 31st ultimo, contained a powerfully written article on the subject of temperance, entitled 'Inquire at Amos Giles' Distillery,' by the Rev. George B. Cheever. It happened to apply to a death-distilling Deacon in that town, and hence the cause of the assault to which we allude: we say happened, because we know that the piece itself was almost entirely imaginary. From beginning to end; that it is not (as has been asserted in almost every account of the matter hitherto) a personal attack either upon any family or individuals; that, on the contrary, it was merely intended to present, under the garb of fiction, as powerful an exhibition as possible of the evils of Distilleries, and the true nature of the occupation: nor was there, we are sure, the most distant feeling or motive of personal enmity in the bosom of the writer, and it is gross injustice to make such an imputation. The Landmark of Wednesday says—

Mr. Cheever was walking alone in Essex-street about noon on Saturday last; and when near the Salem Hotel, he was violently assailed, thrice or four times on the head, and struck severely several times on his bare head and on his body with the butt-end of a raw-hide, by the foreman in Dea. Stone's Distillery, named Ham, while three or four other men were aiding and abetting him. Mr. Cheever bore the savage attack in a most meek and christian manner, telling the assailant, after he ceased from his blows, that he forgave him, and hoped God would also forgive him. We are happy to state that Mr. Cheever was not so much injured as was at first apprehended!

An outrage so heinous, so unparalleled, as the foregoing, ought to stir up the hot indignation of every lover of order, morality and religion; for it is a precedent pregnant with direful consequences to the advocates of temperance and righteousness. It requires just as much cowardice and ruffianism to attack a minister of the gospel as a Quaker. No matter what may be the complexion or quality of the obnoxious article—there can be no palliation for brutality like this. But the article, in our opinion, is just and potent; and we are indignant in reading the paltry excuses and craven apologies of the editor of the Landmark, for having inserted it in his paper. There is but one thing objectionable in it, and that is its sectarian allusion to a religious denomination. All such allusions ought to be avoided in the prosecution of the Temperance cause, for it is commingled upon which all the genuine friends of the human race may meet in harmony. The Salem papers are criminally untruthful and servile in their comments upon this unhappy affair, and seem rather to connive at this prejudicial or fear of the mob, and we fear that many of Mr. Cheever's religious opponents are exulting in view of his castigation; but let them remember, that, however great may be the provocation which he has given them, they are specially bound to bear a prompt, united, and unequivocal testimony against this audacious breach of the peace. If they do not, they put themselves upon a level with the miserable creature who made the assault.

We shall publish Mr. Cheever's article in our next paper, and we think every editor is bound to do so who undertakes to give a just account of the whole transaction, that the public may decide impartially and understandingly. We regret that the want of time and room prevents us from making further comments; but the following excellent and fearless article from the Lynn Record, (one of the very best weekly papers in the land,) is better than any thing that we can write.

## THE SALEM OUTRAGE.

The ancient town of Salem seems destined to be the seat of violence and disorder. Another instance of glaring outrage, unparalleled in this part of the country—of personal and savage violence, an assault committed upon a clergyman, in the open street, occurred in that devoted town, on Saturday last, which we hope will meet with merited rebuke. As lawless violence is lifting up its head in various forms, in murders, mobs, riots, and personal assaults, let the supremacy of the law be proclaimed, and its salutary correctives dealt out with an unsparring hand. Our boasted liberty is getting to be a farce—our Bill of Rights, a dead letter.

The ostensible cause of this outrage, we understand, was a communication, published in the Landmark of the 31st ult. in the form of a dream or allegory, which we have copied into this paper, entitled 'Inquire at Amos Giles' Distillery,' which was supposed by some to allude to a certain Deacon in that neighborhood, who was a distiller of New England rum. This, however, appears to us impossible. The 'dream' appears to be a high wrought and highly ingenious fiction, full of imagination, clothed in bold and

figurative language. If it applied to any real person and case—if there did really exist, in this age of Temperance reform, a deacon of a christian church, who had taken from the hungry, the staff of life—whose employment was converting a wholesome article into liquid poison, on an extensive scale, and dealing out destruction to his fellow beings, for money, while one and another of his own family and friends, were falling victims in the general ruin—who then, to cover over the glaring iniquity of this infernal traffic, added the hypocrisy of selling bibles also—(rum and bibles!)—the fury of the people in that 'usually peaceful town,' we are very sure, would be directed against the vile destroyer of his race, the rum selling deacon himself, and not against the exemplary christian, who had the commendable honesty to tell the truth, and warn the victims of their danger. But we cannot suppose it possible, that such a state of things could exist in a civilized community at the present day. 'None but a madman will throw about fire.' We must believe it a dream.

If the allegory applied to no one, then no one need feel himself injured. Whether it did, or did not, it could furnish no justification for this brutal attack. If it was innocent, unjust or untruthful, public sentiment would have corrected the error; if it would not, the law would. The newspapers and the Courts of Justice were open to the affected party.

We know nothing of the 'distiller' in this case; but we do know, that rum-making, rum-selling, and rum-drinking deacons (after Abraham) were for a long time a stumbling-block to the cause of temperance—a reproach to religion, and the song of the drunkard.

We have no personal acquaintance with the Rev. Mr. Cheever; but once heard him preach, a few weeks since, in this town; and we were delighted with the modesty of his appearance, the mildness and melody of his voice, the justness of his reasoning, and the persuasive powers of his eloquence. His performance exhibited a strength and ripeness of intellect, happily blended with meekness and piety, rarely to be found in a man of his youth, apparently not more than 21 years of age. Like the martyred Stephen, it is said that he evinced the same christian spirit of meekness and forgiveness during the outrage, at the close of which he mildly asked his ferocious assailant, if he was satisfied; and being assured in the affirmative, prayed God to forgive him, and added his own forgiveness. Such a scene, one would suppose, would melt a heart of adamant; but it is said that the assailant was surrounded by characters like himself, who stood ready to assist him in his noble enterprise.

There may be a vast deal of courage and magnanimity in selecting a ruffian—a giant in size and bodily strength, with savage ferocity (as the aggressor is described) and pushing him forward, with a weapon in his hand, to attack a young and feeble clergyman, whose religious principles, it was well known, would prevent any combat on his part; and there, in the public street, finding no resistance, and being backed by a throng of his comrades, applauding his courage, to continue beating him, with brutal violence, till the slender youth was ready to sink under repeated blows! But hold! the deacon distiller was wealthy, his ancestors and family connections, it is intimated in the Salem Gazette, were respectable. He was connected with the late PICKERING DODGE, a very rich man. Ah, indeed! Why, this sheds new light on the subject, and changes the aspect materially. This furnishes the Deacon with full license, no doubt, to make, sell, and drink the flaming poison in any quantity. Probably Mr. Cheever was not aware of all this, and that it was next to sacrilege to tell the truth of, and concerning a rich family! 'The memory of Mr. Dodge,' says our authority, 'is embalmed in the love



## LITERARY.

## THE AFRICANS' APPEAL TO HEAVEN.

[For the Liberator.]  
Saviour! guide us by thy wisdom,  
And uphold us by thy power,  
For the time in which we're living  
Is indeed a perilous hour.  
We have need of thee to save us  
By thine interposing shield,  
For our enemies are numerous,  
And would drive us from the field.  
Long and loud the blood-cry cometh  
From the Southern shore and West,  
From those wailing hearts which, bowing  
Down in thralldom, are oppress'd.  
From the husband and his partner,  
From the parent and the child,  
From the sister and the brother,  
Who with agony are wild.

And with melting eyes, all-streaming,  
In our anguish we have prayed,  
And with outstretched arms, imploring,  
We have look'd around for aid.  
But the white-man's heart is flinty,  
And he will not heed our cry,  
And he leaves us, in his scoffing,  
In our misery to die.

For the Pole and for the Grecian,  
Crush'd beneath a foreign yoke,  
How the public pulse was quicken'd,  
And its sympathies awoke!  
And the Christian world is feeling  
For the heathen man afar,  
That, amidst his midnight darkness,  
May arise hope's beaming star.

But the black man, Oh! the black man,  
In this home-spot of the free,  
Where the eagle plumes his pinions  
Mid the stars of liberty—  
In the house of bondage dwelleth,  
Groaning, weeping, bleeding too,  
And no efforts made to rescue,  
None to soothe him in his woe.

And the light of revelation  
From his darkened soul is shut,  
And the hope of coming mercy  
Never cheers him in his lot.  
Therefore, we would lift us upward,  
Saviour! to thy throne on high,  
Hear the voice of supplication,  
Hear our strong beseeching cry!

ALPHONSO.  
Sedgewick, (Me.) Jan. 1835.  
\*The author speaks comparatively.

## Good reflections, but poor poetry.

[From Zion's Advocate.]

## SLAVERY.

Raid'd on the wing of vision high,  
And sailing through the azure sky,  
I swiftly pass'd from shore to shore,  
And view'd the several nations o'er.  
In eastern climes I mark'd thee well;  
I saw that there, a dreadful spell  
Had seiz'd, and holds the nations fast;  
They're bound as with an iron grasp;  
They tamely own the despot's sway;  
Of moral light they've scarce a ray,  
And pagan darkness o'er them reigns,  
And evil bondage makes their chains.  
In Africa, 'tis much the same,  
For there the Gospel's scarcely known;  
There tyrants too, their sceptres wield,  
Whilst nations to their mandate yield.  
In Europe, true, the scene is changed,  
But still, alas! how sad, how strange!  
Though there the Gospel sheds its rays,  
And science all its worth displays,  
I look'd, and gaz'd, but could not see  
One nation that was strictly free.  
I pass'd the wide Atlantic o'er,  
And saw upon Columbia's shore,  
A nation free; for so 'tis said,  
Th' United States are free indeed,  
I heard them talk of freedom loud,  
And all seem'd of her exulting proud,  
And on their banners streaming high,  
I saw inscribed fair liberty.  
Ah! happy land, thought I indeed,  
All of thy sons from bondage freed;  
Each one enjoys his equal right;  
How joyous is the happy sight!  
But while I look'd with eagle eyes,  
And felt true joy within me rise,  
I saw, and lo! there came in view,  
A herd of what I never knew.

Like beasts they were driven right along,  
And still they walked upright like men;  
And men they were, no one disputes,  
Thy yoked and chain'd and whipp'd like brutes.  
With wonder struck, I soon inquired  
What dreadful outrage had transpired;  
What heinous crimes these men had done,  
That they in chains were drove along.  
No crime at all, was the reply,  
They're slaves, where here we sell and buy;  
'Tis market day; come, go and see;  
This land is free; all men are free.  
With horror struck, and almost dumb;  
With tardy pace I followed on,  
Till lo! I saw the very spot,  
Where men—yes, men, are sold and bought.  
And now the sale—hush, tell it not;  
Hide, hide the foul, disgraceful blot!  
So shame cries out; but truth will speak;  
The sale went on! I heard a shriek;  
A wife and mother felt despair—  
Her husband sold—her child afar;  
Bereft of all, she's forced away,  
To groan in bondage every day.  
But still I thought it all a dream;  
Could scarce believe what I had seen;  
Such deeds of darkness, deeds of sin—  
Can patriots—Christians, do such thing?  
But as I scanned the nation more,  
Its scenes and actions to explore,  
I saw what no one now disputes:  
Like brutes, I say, nay, worse, for worse;  
Worse fed, worse dress'd than ox or horse;  
Their life indeed is not their own—  
Of liberty and right they've none.  
I saw, and Congress had approved,  
That here, men should be thus abused;  
I turned my head, and blushed, and sigh'd;  
Amaz'd, astounded, o'erwhelm'd, I cried,  
Help, help O Lord, deliver me!  
To these poor slaves! their fathers' seed!  
And if thou canst thy vengeance send,  
Let not this nation fall a prey.

AQUILA.

The following beautiful sonnet has been rendered  
from the Italian of Frognip, by one of the corre-  
spondents of the Knickerbocker, a lady of high sta-  
tion, and various accomplishments in literature:—

THE EXTERMINATING ANGEL.  
His glancing wings were flame—of burning fire,  
The sword his mighty hand uplifted high;  
Th' avenging one, descending in his ire,  
While lurid lightning rent the darkened sky;  
On mighty pinions, shadowy and afar,  
Covering the mangled earth—a aloft he hung;  
While thundered through the deep, from start to start,  
Came the dread voice to which heaven's concave rung.

\*The day is come!—the fearful day of wrath!

Thou mighty messenger of death and doom,  
Smite and subdue—speed on thy blasting path!

Then swift on many a proud and impious head,  
The sword descended—nations crumbled there,  
Like dust by tempests' breath dispersed in air!

## MISCELLANEOUS.

BRIDGES AND AVENUES. Nothing so forcibly indicates the rapid increase and continued prosperity of Boston, as the increase of tolls received at the bridges and avenues established by corporate powers. The Report of the Attorney General to the Legislature, made in obedience to a call of the Senate of the 16th inst. for the dates of the several acts incorporating the bridges and avenues, the period at which the acts will expire, and the nature of the interest held in them by the Commonwealth, and the present probable revenue, &c. &c. is a document of much interest. The reader cannot but be surprised at the increase of travel, indicated by the receipt of tolls. We subjoin from the report some tables of receipts and expenditures.

CHARLES RIVER BRIDGE.			
Years	Gross Receipts	Expenditures	Net Income
1832	\$10,857.00	4,315.15	6,541.85
1833	12,389.00	4,952.72	7,436.28
1834	13,031.00	3,650.69	9,380.31

WARREN BRIDGE.			
Years	Gross Receipts	Expenditures	Net Income
1832	21,806.00	9,376.70	12,429.30
1833	22,171.58	8,769.07	13,402.51
1834	21,550.00	5,423.44	16,126.56

CANAL BRIDGE.			
Years	Gross Receipts	Expenditures	Net Income
1832	12,083.57	6,173.38	5,910.19
1833	15,138.28	5,702.89	9,435.39
1834	14,369.90	11,136.80	3,233.10

The repairs of this bridge in 1834, cost \$8,149.96, and the interruption of travellers by means thereof, diminished the receipts.

WEST BOSTON BRIDGE.			
Years	Gross Receipts	Expenditures	Net Income
1832	22,723.59	12,825.02	9,898.57
1833	25,414.89	12,915.10	12,499.79
1834	25,331.30	13,006.15	12,325.15

The proprietors of West Boston Bridge own from 10 to 12 miles of road, which they are obliged to keep in repair.

WESTERN AVENUE.			
Years	Gross Receipts	Expenditures	Net Income
1832	10,617.00	3,296.03	7,320.97
1833	7,902.00	3,471.74	4,430.26
1834	8,798.00	2,665.47	6,132.53

That part of the city of Boston which is built on a peninsula, is connected with the mainland by seven bridges, three railroads, a steamboat ferry, and two common or public highways. Two of the bridges connect the peninsula with South Boston, and are free. It is connected with the island of East Boston by ferry.—*Boston Transcript.*

Many citizens of Washington, says the National Intelligencer, will be reminded, on reading the annexed paragraph, of an occurrence, extremely similar at all its particulars, which took place in the house of one of the most respectable inhabitants of this city some years ago:

A Strange Visitor.—Considerable sensation has been excited in Greenwich Hospital during the last few days, in consequence of the following extraordinary occurrence in the apartments of Lieut. Rivers in that institution. In the early part of the week, the family of Lieut. Rivers was startled by the sudden ringing of one of the bells in the house without any apparent cause. In a short time afterwards, the bell of another room began to ring in a similar manner, and presently the whole of the bells were in full concert together. The same circumstance occurred at intervals during the day. The closest investigation took place, but not the slightest clue could be discovered to this extraordinary affair. The bells have continued ringing in a similar manner throughout the whole of the week, and to this moment the cause remains an impenetrable mystery. The alarm of the female part of the family has been so great that they have quitted the premises. The most searching inquiry has been instituted; the servants have been questioned in different rooms at the same time, but the bells continue to ring on without the slightest clue to the agency of their action. The wires were cut off a day or two ago, by Mr. Thame, of Nelson street, and the music then ceased; but as soon as the wires were re-fastened, the bells again began their accustomed tune.—*Greenwich Gazette.*

PLEASURE. It is difficult to say what pleasure means. Pleasure bears a different sense to every different person. Pleasure to a country Miss, just come out, means a 'race-ball, and so many partners that she has danced till she can hardly stand.' Pleasure to an aspirant after fashion, means 'a card for Devonshire House, or a nod from Lady —.' Pleasure to a school boy means 'tying a string to his school fellow's toes when he is asleep, and pulling it till he awakes him.' Pleasure to a man of inquiring mind means 'a toad inside a stone, or a beetle running with his head off.' Pleasure to a man of taste means 'a first rate artist, and a good dinner.' Pleasure to a laboring man means 'doing nothing.' Pleasure to a fine lady means 'having something to do to drive away the time.' Pleasure to an antiquarian means 'an illegible inscription.' Pleasure to a connoisseur means 'a dark, invisible, very fine picture.' Pleasure to a philosopher, a modern philosopher, a young philosopher, means 'liking nothing, despising every thing, and proving every one a simpleton except himself.' Pleasure to a beggar means 'a sovereign by mistake, instead of a shilling.' Pleasure to a sailor, 'a fresh breeze and a sight of land.' Pleasure to the sweetest of all tempers, 'the last word in an argument.' Pleasure to the social, 'the human face divine.' Pleasure to the morose, 'I shan't see a soul for the next six months.' Pleasure to an author, 'the last page of his manuscript—'bliss inexpressible.' 'Finis.' Pleasure to all, to every one in their own way, and that way a different one.

In the report of police proceedings given by the Boston Morning Post, we find the following certificate for run:

'On one occasion, the prisoner, when his dead infant was laid out in its coffin, broke in the lid with his fist, in a paroxysm of drunken fury, and afterwards struck the face of the corpse with such violence, as to distort the countenance, and cause the blood to settle where the lid came in contact with it; and on the evening of the same day, after the funeral of the infant, he almost beat his wife to death, in consequence of which he was thrust out of the house, and was not permitted to enter it again. Revolving as the assault upon the remains of the child is, it is not one which comes within the censure of any law; nor could any legislator ever have deemed it necessary to protect, by legislative enactment, the corpse of a child from the violence of its father.'

The Rev. Mr. Malthus, the celebrated

writer on political economy, and whose notions on population were somewhat singular, died in England about the last part of September.

## PRINCIPLES.

The following sentiments were among the last, that ever fell from the lips of one of the most illustrious of the Roman Emperors. His life had been checkered with all those great vicissitudes, that are usually incident to power and greatness. Yet in all emergencies his character, throughout a long life, was one continued blaze of excellence and of glory. In his last moments, while surrounded by his anxious friends, and admiring subjects; when the greatness of his power was passing away, and the world with all its splendor and attractions was fast receding from his view, he took this brief review of his past life, and the exercise of his power. Said he,

'I never exalted the proud rich man, neither hated the poor just man. I never denied justice to the poor for his poverty, neither pardoned the wealthy for his riches. I never gave reward for affection, nor punishment upon passion. I never suffered evil to escape unpunished, neither goodness unrewarded. I never denied justice to him that asked it, neither mercy to him that deserved it. I never punished in anger, nor promised in mirth. I never did evil upon malice, neither good for concupiscence. I never opened my gate to the flatterer, nor mine ear to the back-biter. I always sought to be beloved of the good, and feared of the wicked. I always favored the poor, that was able to do little; and God, who was able to do much, always favored me.'

WASHINGTON, 31st Jan. 1835.  
I have made all the inquiries I could to-day in regard to the unhappy man (Lawrence) who made the attempt yesterday upon the life of Gen. Jackson, and the result has been a perfect conviction, upon my mind, of his absolute insanity.

I went first to the house where he boarded. He had not been there long, but one of the boarders said he had been some time convinced, that he was not of sane mind, and that he had previously mentioned it. He boarded at Mr. Shields's, near the Unitarian Church, but did not keep his clothes, or anything else there. Nothing was known there of his having pistols.

I went to Mr. R's in the West end of the city, who married a sister of Lawrence. Both he and his wife told me that they had no doubt of Lawrence's mind being more or less unsettled for eighteen months past. They gave as evidence of it, first, that about that time, he had left here, with the avowed intention of going to England, and had proceeded to New-York, where he remained some time, and then returned, saying that the ship owners had all entered into a combination against him, and had refused to give him a passage to England; that they knew he had a large fortune here, and that their object was to prevent his getting away, so that they might possess themselves of it.

Some time ago, Lawrence attempted to kill his sister, (Mrs. R.) and her husband had him arrested and confined for a while in jail. He did not reside with them, and, indeed, had harbored such a resentment against Mr. R. that he did not speak with him. They did not know of his having pistols of late, but Mrs. R. says he formerly had a pair of small brass pistols, which had belonged to their father—they had flints, but she has heard that he wanted to get them altered to be used with the percussion lock. She thinks if she saw them she could say whether those he used were the same.

Lawrence had a shop where he did his painting. Mr. Drury had a room adjoining this, and the latter says, that for a long time he has observed L. to be very solitary; taciturn in regard to his intercourse with others, but very much given to talking to himself. He has heard him declare that he should be Richard the Third, King of England and King of America. Those declarations were so well known that the boys were in the habit of calling him 'King Richard,' and of late this has annoyed him so much that he has threatened the boys, and even driven them out of his presence.

Drury says, that yesterday morning he was in his shop talking incoherently, and he heard him, all at once, slam down the lid of a box, and exclaim in a very audible tone, 'I'll be damned if I don't do it!' This was but a little while before the funeral.

To-day the sister of Lawrence called at the jail to see him, and to the inquiry why he had committed the rash act, he said, 'It was all right; General Jackson was his servant, but had not done as he wished, and ought to be punished.'

I could mention many other circumstances, but these, I am sure, will carry conviction to your mind that the man committed the desperate act of yesterday, under the influence of mental derangement.

## EXCITEMENT AND OUTRAGE.

We noticed in our last, the excitement and angry feeling produced in our usually peaceful town, by a certain publication in the *Landmark* on the preceding Saturday. We have fully participated in the general feeling of reprehension and sorrow, with which that article was received in our community.

We have now a most unpleasant task in recording some deplorable results of this unfortunate publication, and the consequent excitement. The Editor of the *Landmark*, on being called upon for the author, gave the name of the Rev. GEORGE B. CHEEVER, pastor of the Howard Street Church. Intimations had been given out that personal violence was threatened by some individual who felt himself aggrieved, but this was not regarded as serious, until Saturday noon, when the Rev. gentleman, walking up Essex street unaccompanied by any person, was accosted near the Salem Hotel, by a Mr. Ham, a stout and powerful man, (the foreman as we learn, of the Distillery supposed to be alluded to in the offensive publication) who proceeded to inflict many severe blows upon Mr. C. with a cow-hide, before there was any effectual interference, although a large number of persons were soon gathered around them. Mr. C. it is stated, bore the infliction without complaint, forgave the perpetrator, and invoked upon him the forgiveness of God.

This outrage, it may be well supposed, has greatly increased the excitement and agitation of our community. It is on every account to be deplored and condemned. Every good citizen should set his face against the resort to brute force, and especially of the strong against the weak and defenceless, in open violation of law, and the usages of all civilized society. A case of this description, we believe, is unprecedented in our history. The act of violence was the more unjustifiable, as public opinion was doing every thing in behalf of the persons aggrieved, which they could reasonably ask. We are happy to believe that the most respectable and estimable of those persons were satisfied with the unanimous verdict of the public, and are

not chargeable with any participation in this outrage. We hope to find this act universally reprobated—and that our whole community will uphold the Supremacy of the Civil Law—and discountenance anarchy, mob law, and a 'Reign of Terror.'

Further Disgraceful Proceedings. On Saturday night, between 10 and 12 o'clock, ten or a dozen men proceeded to the office of the *Landmark*, and commenced breaking in the lower door with an axe, supposed with a view of entering and injuring the office. The noise was heard by several citizens, who, with a police officer, interfered and checked the mischief. Two or three persons were yesterday arrested, charged with being concerned in this affair, and are placed under bonds, in the sum of \$200 for their appearance before our Police Court for trial.

Our municipal authorities placed a guard in the *Landmark* office, for its protection against further attack, last night. Several citizens also volunteered to act as watchmen.—*Salem Register of Monday last.*

## POLITICS.

Duty of good Men. Extract from the Biography of Alexander Wilson, Ornithologist, by Rev. Wm. B. O. Peabody.  
'There are two classes of men in this country: those who take too much interest in politics, and those who take too little. The former make themselves entire slaves to party, and their minds are in such a state of fiery excitement, that they have not the least power to judge deliberately of measures or men. They defy their own leaders, and libel and slander all other men; and while in this partial insanity, they are so little capable of discerning between right and wrong, between slavery and freedom, that they exult when some artful demagogue uses them for his own purposes, even if he holds the rein with a hand so tyrannical that their bits are covered with blood. The other class are those, who are so disgusted with the atrocious violence of party, that they retreat from all interest in public men and affairs; and like the disciples of Rousseau, weary of social evils, give up society itself, as if the way to remedy evils was to let them alone. By taking this unmanly course, they leave the field open to the unprincipled and usurping, and the unhappy result sometimes is, that bad men triumph, not by their own exertions, so much as by the unfaithfulness of good men to their duty.'

Hottentots.—Barrow's description of this tribe of Africans is so very different from the idea generally entertained respecting them, and presents them in lights so interesting, that we transcribe it for the information of our readers.  
'The person of a young Hottentot is well proportioned, and erect. Their hands, their feet, and all their joints are remarkably small. The color of their skin is that of a yellow brown. Many are nearly as white as Europeans. The color of the eye is a deep chestnut; and the eye-lids, at the extremity next the nose, instead of forming an angle as in Europeans, are rounded into each other, exactly like those of the Chinese; to whom, indeed, in many other points, they bear a physical resemblance sufficiently striking. Their teeth are beautifully white. Some of the women, while young, are so well formed that they might serve as perfect models of the human figure. They are a mild, quiet, and timid people; perfectly harmless, honest and faithful; though extremely phlegmatic, they are nevertheless kind and affectionate to each other, and by no means incapable of strong attachments. A Hottentot will at any time share his last morsel with a companion. They seldom quarrel among themselves, or use provoking language.'

What have the missionaries done for the Hottentots?—This question, according to Dr. Philip, was put to a Hottentot belonging to the institution at Bethelsdorp, in South Africa, by L. T. Bridge, Esq. and Major Colbrook. His answer contains one of the best possible illustrations of the nature, value and efficiency of the influence exerted by christian missionaries over a heathen population. With such results before him, what christian can withhold his hand or heart from co-operating in the enterprise of converting the world?

What have the missionaries done for the Hottentots? When the missionaries came among us, we had no clothing but the filthy sheep-skin kaross; now we are clothed in British manufactures. We were here without letters; now we can read our bibles, or hear them read to us. We were without any religion; now we worship God in our families. We were without morals; now every man has his own wife. We were given up to licentiousness and drunkenness; now we have among us industry and sobriety. We were without property; now the Hottentots at Bethelsdorp are in possession of fifty wagons, and a corresponding number of cattle. We were liable to be shot like the wild beasts; and the missionaries stood between us and our enemies.'

[From Poulson's Philad. Daily Advertiser.]  
A funeral discourse was delivered in the First Wesleyan African Church, on the death of JOHN JONES, by the Rev. William Miller, late of New York, a colored Minister of the Zion and Asbury connection, from the 14th chapter of Revelations and 13th verse:—'And I heard a voice from Heaven saying unto me, write—blessed are the dead which die in the Lord, from henceforth: yea, saith the spirit, that they may rest from their labors, and their works do follow them.'

Mr. Jones died in the 60th year of his age, and left behind him an example to all his colored brethren, worthy to be imitated. By his industry, he accumulated some of the comforts and blessings of this life, and when he was called to another and a better world, he gave it all back to the cause of his Lord and Master.

A few items have been extracted from his last Will and Testament, for an example to all his colored brethren:—  
First, I, J. Jones, do will and bequeath in the name of God, all my property as follows:  
To the First colored Wesleyan Church, \$150  
The Bethel Church, 150  
Library Society Company, 150  
Infant School, (Sunday) 150  
My house and lot of ground to two colored families; all the residue of my property to the Abolition Society, for the good of the poor colored people. I would to God, that my brethren may follow my example, in the prayer of your unworthy servant in the Lord,  
WM. MILLER.

A Detroit letter of Jan. 17th says the thermometer has fallen below zero in that place but once this season, and represents the winter as having been 'remarkably and uniformly mild.'

The subjoined is a remark by Dr. Jackson, now lecturing in Boston on Geology:

'M. Cordier has, for many years, been engaged in making researches into the interior of the earth, and he finds that departing from a point thirty feet from the surface (the extent to which solar heat is communicated) the temperature increases 1 deg. F. for every fifty or sixty feet, we go into the interior of the earth—hence, if the temperature continued to augment in this ratio, at the depth of a mile and three quarters, or two miles, the heat would be equal to boiling water, and at the centre of the earth, it would be equal to 450,000 deg. F. or 3,500 deg. of Wedgewood's pyrometer. Now, 100 deg. of Wedgewood is sufficient to melt all lavas and most of the known rocks; and this temperature may exist at a depth of less than a hundred miles. Astronomical and Geodesical observations tend to prove, that the earth is in a state of igneous fluidity; and the form assumed by this globe is exactly what such a state of things would require.'

Stays.—Lady Mary Wortley Montague says: 'One of the highest entertainments in Turkey, is having you go to their baths. When I was introduced to one, the lady of the house came to address me; another high compliment they pay to strangers. After she had slipped off my gown and saw my stays, she was very much struck at the sight of them, and cried out to the other ladies in the bath: 'Come hither and see how cruelly the poor English ladies are used by their husbands; you need not boast indeed, of the superior liberties allowed you, when they lock you thus up in a box.'

Curious Fact in Meteorology.—It is a singular fact that at Cleveland, Ohio, so high north, the mercury during the late cold spell never ranged below 8 degrees, and has at no time this winter been under zero. On the contrary, the winter has been mild and soft. The solitary exemption enjoyed by this part of Ohio, while all our vast territory and extreme latitudes were suffering, must be ascribed to the milder temperature produced by the influence of the great lakes east of it. At Cincinnati, the same moderate weather was observed.

The city of Boston owns at this time, 20 engines, 25 hose, 4 bucket, and 3 hook and ladder companies; the fire department consists of 1257 members; the expenses of the department will not fall short of \$61,000, about one twenty-seventh per cent. of the assessed value of the whole real estate of the city. The annual average amount of property destroyed by fire during the last three years is \$63,000; and during the same period, the department has turned out on an average every third day.

A workman in the Jura, in the act of turning a piece of Levant wood, discovered in it a large diamond, valued at 500,000 francs. It would seem the diamond had been concealed in an opening made in the tree, when young, and the wood had grown around it.

## MORAL.

[From the Pittsburgh Christian Herald.]  
At a meeting of the people of color of Pittsburgh and vicinity, in Bethel church Tuesday evening, 30th December, for the purpose of forming a Temperance Society, the Rev. John Boggs was called the chair, and Mr. Thomas Norris appointed secretary.

After a few remarks on the object of the meeting, by the Chairman, prayer was offered.

Resolved, unanimously, That the meeting proceed to form a Temperance Society.

The following Preamble and Constitution was then read and adopted:—

Believing that moderate drinking leads the way to all the drunkenness in our land and the world—that total abstinence from intoxicating liquors is the only perfect safeguard for the temperate, and the only hope for the intemperate—and that the future prospects of the two and a half millions of our brethren, who are now groaning in our own country, beneath the iron hand of the oppressor, will depend materially upon the state of morals among the free people of color, *Wc*, the undersigned colored inhabitants of the city of Pittsburgh and vicinity, pledge ourselves neither to drink, nor buy, nor sell, nor give away any intoxicating liquor, except when rendered necessary as a medicine and prescribed by a physician when one is to be obtained.

And we further agree to form ourselves into a society, and support the following

CONSTITUTION.

Art. I. The Society shall be called the 'Temperance Society of the Colored People of Pittsburgh and Vicinity,' and shall be auxiliary to the American Temperance Society.

Art. II. The object of this society shall be to collect and disseminate facts on the subject of Temperance;—to guard the temperate, to reform the intemperate,—to refine the morals of the colored people as far as our influence may extend; that by virtue they may rise to the possession of those intellectual, civil and religious privileges which were designed by the beneficent Creator for the mutual enjoyment of all mankind.

Then proceeded to the election of officers, and the following were chosen:—  
Rev. JOHN BOGGS, President.  
RICHARD BRYANS, V. President.  
THOMAS NORRIS, Secretary.  
LEWIS WOODSON, Auditor.

Wm. J. Greenly, Samuel Bruce, Martin R. Delany, Geo. Bell, Joseph Neel, Daniel Toner, J. B. Vashon, Phebe S. Collins, Nancy Logan, Mary J. Dockins, Nancy Jones, Isabella Collins, Managers.

Resolved, That this Society hold monthly meetings on the first Friday evening of each month, until the Society shall otherwise order, at which meetings addresses shall be delivered; and it shall be the duty of the Executive Committee to procure such addresses to be made.

Whereas, We consider the practice of treating friends with intoxicating liquor as demoralizing, and in a great degree productive of intemperate habits,

Resolved, That this Society express particular disapprobation of the practice, and recommend to all people of color to unite in abolishing it.

Resolved, That this Society invite and earnestly entreat their colored brethren every where to unite their efforts to accomplish the great objects for which this Society is formed; because we know that virtue and sobriety are the surest means of elevating any people; and especially do we feel that in our present circumstances, the moral virtues are absolutely essential to our well-being.

## QUEST.

Mr. Editor:—Is it right to offer premiums for the best tracts and essays upon religious subjects? When good and useful subjects are offered for a tract on a subject, when a hundred or five hundred dollars are offered for the best which will be written on that subject, what motive is there? The good which they hope to do to the world, or the honor of being the winners of competitors, or the premium itself? I do not offer of premiums hold out to the needy inducements to do good? Jesus Christ ever attempt to excite the vanity of men and people to do good in the world? Will you, Mr. Editor, or some of your correspondents, bestow a passing word upon the subject?—It can do no harm to extend. I have a few thoughts in reserve, which should be needed.

Christian Union.

'Though it be,' says the Rev. James Carter, 'a point of great nicety to judge of in particular instances, the presence or absence of the character of the old religion is a violent party men, who are Christians to their own faction, and not to the world; the rigid imposters of schemes of doctrine, and modes of worship as essential branches of religion, and binding conscience; these, I say, are like the heretics condemned in Scripture notwithstanding their insinuation and assumption.'

Just received, Plaster Parquetry, 50 cts. Address of the New-York Young Men's A. S. Society: Just received, 12 cts. 'The Sin of Slavery and its Remedies,' Eliza Wright, 12 cts.

Four Sermons, Preached in the Chapel of the Western Reserve College, by Rev. A. H. Green, 12 cts.

THE OASIS, by Mrs. Child, author of the Appeal in favor of that Class of Americans called Africans. It contains the Protest against Colonization, with facsimiles of the signatures; three copperplate engravings, among which are (unknown) Wilberforce and Prudence Crandall; excellent wood engravings, with numerous minor illustrations, nearly all of which were drawn expressly for the work. Among the writers are Mrs. Follen, Miss H. F. Miss E. H. Whittier, Rev. S. J. May, J. Whittier, D. L. Child, and Mrs. Child. Price one dollar fifty cents.